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J. Speed. Speed, John

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REPRODUCED FROM THE COPY IN THE
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FOR REFERENCE ONLY. NOT FOR REPRODUCTION

A
Clowd of VVitnesſes;
AND THEY
THE HOLY GENEALOGIES OF THE SACRED SCRIPTURES.

Confirming vnto vs the truth
of the Histories in Gods moſt holie
word; and the humanitie of
CHRIST IESVS.

By Io: Speed.

MATH. 22. 45.

*If Dauid then call him Lord, how
is hee his Sonne?*

AT LONDON.

Printed by *John Beale* for *Daniell Speed*,
and are to be ſold at his ſhop in *Pauls*
Church yard at the ſigne of the Bla-
zing Starre. 1616.

Errata.

pag.	side.	line.	amend.	phusi
7	a	20	100. and 30	130
10	a	17	150 yeeres old	196. yeeres old,
11	b	19	hath	haue,
21	a	13	to	dos.
22	b	2	mo	more,
41	b	13	Exra	euen Exra,
26	b	1	Amriah	Amariab,
30	b	10	{ in Numbers eight	{ in Numbers chap. 2.
31	a	10	twenty foure,	verse 24.
32	a	10	that he was	that he died,
33	a	10	S. Luke likewise	S. Luke twenty,
39	a	9	grandfather	great grandfather,
43	a	15	denying	laying,
48	b	2	Euang.	Euangelist,
54	b	11	the	these,
84	b	5	words	word,
89	a	8	grandfather	great grandfather,
117	b	7	to	vp,
124	b	14	that	as,
127	a	20	we are	were,
133	b	8	singing	singing,
144	b	11	After	After,
147	a	18	neither	whether,

For the numbers of the pages whereof many are amisse, and other literall faults in the margents, of thy curtesie gentle Reader amend with thy pen.



TO THE MOST
REVEREND FATHER

in God *George* Lord Archbishop of
Canterbury, Primate and Metra-
politan of all England, and one
of his Maiesties most honou-
rable priuy Councell.



*He manifold fauors
that your Grace
bath extended to
me, euen from be-
fore I was knowne vnto you by
face, and euer since bath conti-
nued them abundantly with-
out any my deserts : bath im-*

A 2 bolde

THE EPISTLE

boldened me (most reuerend father in God) to dedicate vnto your Grace, and gracious protection, these my last labours in this cloud of witnesses of Gods truth. An argument it is vnto some, of some seeming difficultie, and a rough path vnto many vnusually trode in, and therefore requireth a farre more able meanes to smoothe the way, then either my wit, or weake abilitie can any wise afford. That the Scriptures Genealogies are vaine: some that follow their owne vaine in preferring zeale before knowledge,

DEDICATORIE.

ledge, would haue the Apostle to
pronounce. Others (besides
their authoritie, for that they
are penned by Gods Spirit)
account them vſeſſe and
emptie, either to be knowne or
taught. To meete with both, my
ſelfe of many thousands the
leaſt, haue aſſaid, firſt, in draw-
ing the lineal deſcents of all the
Tribes, and of euery family
from firſt to laſt, to illuſtrate
the text: and eſpecially theirs of
Iudahs, that leade vnto Chriſt.
And now in this ſmall treatiſe
doe endeavour to ſhew their v-
ſes, both in the holy ſtorie, to

A 3 whom

THE EPISTLE

whom they are staies, and in confirmation of Gods promises, to whom they are a great cloud of witnesses. But for my refuge against the opposers of this my so weak a performance, to whom shall I flie, but onely to your Grace, whom God and his Maieslie hath appointed to the helme of Christs ship in these British seas. And who formerly was one of those reuerend Commissioners that approved and authorised the publication of my draughts of the Scriptures Genealogies vnto the world. That I am not a Leuite

DEDICATORIE.

uite I confesse, and farre unworthie to offer, or to come neere vnto the Altar, I acknowledge; yet am I not thereby quite exempted from seruice, but am iniointed (as all others are) to labour, and to lay hand to the forwarding of Gods worke. For not onely the Leuites ministred to the prouision of the first Tabernacle, but euery one of them also (that were numbred from twentie yeares old and aboue, among sixe hundred thousand, three thousand five hundred and fiftie men) did offer his half shekel

A 4 for

THE EPISTLE

for the setting forward of
the Sanctuary. And for
the increase of Gods treasu-
rie, the poore widow did mini-
ster as well as the rich Phari-
see. The servant that had but
one Talent in charge, for bi-
ding that one was condemned,
and the fruitlesse fige tree wi-
thered in one night. The we-
rie heathen man could say; that
man is not borne onely for him-
selfe, and wee know that all
must labour in the Lords vine-
yard, and not stand idle all the
day. And sure I am that your
Grace, as anciber Moses, wish-
eth

DEDICATORY.

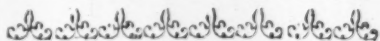
eth that all the people in the
Host could prophesie with El-
dad and Medad: and as Gods
high Priest continually shaketh
the Censer of sweete prayers,
for the wealth of his Zion, and
peace of our Church : in whose
hand I pray that Aarons roa
may long bud, and that from
your forehead may ling shine
Holines to the Lord. That
God therefore who hath indu-
ed your Grace with many blef-
sed graces in this mortall life,
continue them long to his glo-
rie, your owne comfort, and our
consolation : and after your
Pilgri-

THE EPISTLE

*Pilgrimage in this vale of
teares crowne you in the life of
immortalitie, to reigne with
his Christ, and as a starre to
shine among his elect and cho-
sen children for ever.*

Your Graces in all most hum-
ble and dutifull seruices to
be commanded,

JOHN SPEED.



To the Christian Reader,
Grace and Peace.



He holy ascents mounting into those sacred buildings, which are laide vpon the foundations of the *Prophets* and *Apostles*, (*Christ Iesus* himselfe being the *Cerner stone*) are the *Times*, the *Persons*, and the *Places* of the *Scriptures Records*, which are framed as *Stayes*, and *Stayers*, to lead into the historicall prospect of Gods heauenly *Architeſture*, with as great strength and beauty, as were the *Lions* that supported the *Ascents* into *Salomons Throne*. Any of which, either mislaide or mist aken, hindereth the eye of some perfect aspect, that otherwise from them lye open to sight: for no man can deny, but that in all humane descriptions, these are the *Sinewes* of the narration; and in the sacred *Text*, these also are the *Cement* that couple together the well

To the Christian Reader.

well squared *Stones* in the *Lords* building, without noise or stroke, either of *Axe* or *Hammer* : And doe still make knowne, how sure by text, the holy *Spirit* vttereth a vniforme trueth. For the euent of *Prophecies*, falling in any *Age*, vpon any *Person*, *People*, or *Place*, and meeting in the *Center* of a perfect performance; declares the constant accomplishment of Gods determined decrees, whither it be in his Iustice vpon the sons of reiection and death, or in his mercy vpon the children of election and life, and is to the mind of the thirsting searcher, as the watersprings to *Danias hart*: and more to be desired then the gold refined in the fire seauē times. The discents of the *persons*, the *Genealogies* annexed to the new translated *Bible* doe shew; and what part they beare for illustration of Scriptures, this present *Treatise* in some part doth witnesse; which, had it beene written with a more learned pen, would haue giuen (I know) farre more satisfaction, especially to such as thinke their

To the Christian Reader.

their doctrine condemned by the *Apo-*
stle; or at least, of lesse vse then other *st-*
dies of Scripture. Vpon which occasion,
and the desire of others more moderat-
ly minded, these paines were vnderta-
ken and gone : wherein I haue rather
chosen to confirme their vses in a con-
tinued discourse, then to rip vp the asser-
tions of an ignorant zeale : lest in ope-
ning the obiection, the opinion propo-
sed proue little lesse then blasphemy : as
Solon in his lawes forbare to mention
the punishmēt for the murtherers of pa-
rēts, lest in naming the fact, the thoughts
of the children might be corrupted. And
albeit I haue not curiously carued, but
rather rough hewen the stones to this
worke (as the least labourer, and in the
last houre of the day) yet the foundati-
on being laid vpon the sacred sure text,
cannot be tempest-shaken, howsoever
for manner and stile, it may bee found
faultie, in the searching eyes of this
learned age. And the thing especi-
ally aimed, *How God became Man*, and
how

To the Christian Reader.

how the *Emanuel Iesus* was the *Messiah* of the world (besides the holy *Prophets* many testimonies) the Iewish *Rabbins* themselves apparantly grant: whose owne reports in their many *Talmuds* (as they are collected from the skilfull in that tongue) are here laid downe, without any fainings or falsifyings of their text.

These my labors and vnpolished collections, I send into the world, as *Iacob* (I feare) sent *Ioseph* vnto his brethren, yet hope I of better acceptance, and pray for the like successe. And if any one stone be herein so laid, as that the wearied doubter may thereon rest, I haue my desire, ascribing all honour to him that giueth rest to the soule, and is the chiefe corner stone of *Zions* building. For whose full perfectiō let vs as watchfull seruants attend, that with the wise *Virgins* wee may enter the chamber of the *Bridegroom* *Christ*, in whom I rest euer thine,

JOHN SPEED.

THE SVMMME OF
the Chapters.

Chap. **T**hat the names of the
1. Fathers, and Patri-
arks lead unto Christ.

Chap. 2. That the holy Gene-
alogies, are stayes to the
Chronologies of the sacred
Scriptures.

Chap. 3. The propriety of Da-
niels Seuens strengthened by
the holy Genealogies.

Chap. 4. The seeming hard
knots of the Scriptures Ge-
nealogies vnloosed.

Chap. 5. The descents of Ca-
leb and of Bezaleel, men of
one time shewed.

Chap. 6. That GOD became
man, & Christ Adams son,
the sacred Scriptures shew, by
the holy Genealogies.

Chap.

The Contents.

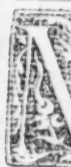
Chap. 7. *That Christ tooke no part of his hum. aniey frō Leui, nor the mother of Mary was the daughter of a Leuite.*

Chap. 8. *That Iesus was the right Heire to Salomons crowne, and the lawfull King of the Iewes.*

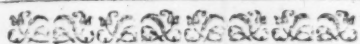
Chap. 9. *How the Euangelists agree in recording Christ to be the son of Dauid, & heire of Salomon.*

Chap. 10. *A touch of some Iewish and vaine Genealogies, which hinder the truth of stories: against which and the like, S. Paul warneth.*

Cha. 11. *That according to the Scriptures of God, Christ came at the fulnes of time, as the Prophets foreto'd, in whom all Genealogies ended.*



other



A

Cloud of witnesses:

AND THEY,

**THE HOLY
GENEALOGIES**

OF THE SACRED
SCRIPTURES.

CHAP. I.

*That the Names of the Fathers
and Patriarchs lead unto Christ.*



Moses ready to goe
the way of all flesh,
in his last Booke &
leane-taking of his
bretheren the *Israelites*, among many
other documents to them de-
liuered,

B

liuered,

Chap. 1. *Genealogies lead unto Christ.*

a *Deut. 4*
31.
Moses his
precept
touching
Gods co
uenant.

b *Iob. 8. 8.*

True
wisdome
gathered
from the
first Fa-
thers.

liuered, gaue this precept conti-
nually to be followed; ^a*That the*
children should aske their fathers
concerning the Lords Covenants, e-
uen since the day that man was cre-
ated vpon the earth. And the dis-
puter in *Iob*, from the same text,
giueth the reason; ^b*For we are but*
of yesterday, and know nothing, be-
cause (saith he) *our daies are a sha-*
dow vpon the earth.

If then from the wise, wif-
dome is to be had, what truer can
be gotten, then from the ancient
Patriarkes, Fathers, & high Saints,
both before and after the floud;
they being the *Parents of Christ*,
and the patternes of all true ho-
lineffe. The former for length
of daies, and holy conuersations
are best able to instruct vs, and
ought chiefly to bee knowne of

vs,

vs, for the parents of all Nations vpon the earth.

Whose religion and seruice to their God *Iehouah*, their sacrificing declareth, and the prophetically naming of their sonnes sufficiently sheweth, what hope they had of the other, and how vaine they held this transitory world.

For *Adam* no sooner had *Cain*,
a possession, but forthwith was borne to him *Abel* a vanity, and therefore his third sonne in name was *Seth*, a settled foundation vpon the *Rocke Christ*. And *Seth* knowing the finnes that should be wrought by the *Sonnes* of the holy *Stem*, when they for beauties sake should match themselves with the prophane (but faire) daughters of *Cains* race, named his sonne *Enosh* the sorrow-

c Gen. 4.

The Fathers were faithful, and all of them Prophets.

Chap. 1. *Genealogies lead vnto Christ.*

d *Iude*. 1.

e *Numb*. 25.
19.

full, as foreseeing the heavy relapse in religion, and ^dthe turning of the grace of God into wantonnes: as vpon the like stumbing block the *Israelites* fell, when ^etwenty foure thousand fell vnder the plague of death, for the like wantonnesse with the daughters of *Moab*.

Therefor-
rection fi-
gured.

Vnto *Seth* was born *Kenan* the Contrite; and vnto him *Mahala-
liel* the praise-God; whose sonne was *Iared* the lowly, and his son *Enoch* the Consecrated; a figure of the resurrection, by the translation of his earthly body into heauen from the society of men, and the world. His sonne was *Methu-
salah* the speare-death; & his *Lamech* the heart-wounded: who foreseeing the general deluge, named his sonne *Noah* the Com-
forter,

forter, that should restore the earth which God had cursed, & repeople the world, which for sinne was drowned.

And the like appellations had the fathers after the floud, though the yeeres of their liues were cut shorter by the halfe: for *Sem* the second sonne of *Noah*, was named renowne, who in his name *Melchisedech* is renowned indeed, being the first King and Priest mentioned in the world, and a forerunner of *Christ* in them both. His *Arphaxad* was a Healer, and his sonne *Sale* a spoiler; his sonne *Heber* a Pilgrim, and his sonne *Peleg* a Diuision, & so consequently of all the rest.

*Melchise-
dech* the
first King
and Priest
in the
world.

Whereby the very names of these *Patriarks* and *Fathers*, an historicall narration may be made

Chap. 1. *Genealogies lead vnto Christ.*

All the
Fathers
leade vnto
Christ.

vnto the *Messiah* himselfe, who
was *Iesus* the *Sauour*, and the
EMANUEL, God with vs.

Then let vs not thinke that
these names of *Christ* his Parents,
(or others vpon occasions gi-
uen or changed) fell from the
mouthes of these *Patriarkes*, as
lots that fall from the lappe; but
rather that those Prophets fore-
seeing *Christ* to come, met him
with their thankfull remembran-
ces, and sawe his daies a farre off
and reioyced.


All the Fa-
thers by
faith sawe
Christ,

These Etimologies then leade
vs vnto the *Messiah*, as the *Starre*
did the *wise-men* vnto Christ at
Beth-lehem; wherein if our dull
apprehensions fall too short (as
who can comprehend the full
mystery that God would become
man in the flesh) where we vnder-
stand,

stand, let vs reioyce and be thankfull, and where wee vnderstand not, let vs pray for his *Spirit*, that our darkenesse may bee made light in *Christ*. 1 Cor. 4. 6.

CHAP. 2.

That the holie Genealogies are staies to the Chronologies of the sacred Scriptures.

 S then the names of these *Fathers* afford great light to the sacred stories, & heavenly moisture to the thirsting *Searcher*: So are their

Chap. 2. *Genealogies staies of stories.*

The mor-
on of the
he pen-
knowe
onely by
the hues
of the ra-
dies.

daies the bounds of the yeare,
and their liues, the measure of
time, and of the *Sunnes* course:
for neither by the motions of the
planets, nor circle of the *moone*, the
sunne was obserued to passe the
twelue *Signes* in the *zodiacke*: for
two thousand eighty three years
continuance, but onely and al-
together by the liues of those
first *patriarkes* for many genera-
tions successiuelly.

The holy
Patriarkes
glo y in
the tora-
ages.

This glory God gaue to the
parents of his *Sonne*, that so long
as they held him for their God
Iehouah, and with true worshippe
honoured him a right; so long
that most excellent creature the
sunne, the beauty of the heaucns,
and the delight of the world, gaue
place for his measurings to these
earthly men. For no otherwise
was

was the world calculated, then
by this three olde accounts of
begettings, ages, and deaths of the
first nineteene fathers before, &
after the flood: which account
is of such strength, as the 3 three-
fold cord of *Solomon* is not so
strong.

As for example, *Adam* at an
hundred and thirty yeares of
his life begat *Seth*, and liued after
his birth eight hundred, & died a-
ged nine hundred & thirty yerres.
Seth at an hundred and fīue, be-
got *Enosh*, he liued after his birth
eight hundred and seuen, and di-
ed aged nine hundred & twelue
yeares. *Enosh* liued ninety yeares,
and begot *Cainan*, and liued af-
ter hee had begot *Cainan* eight
hundred and nineteene yeares: so
all the daies of *Enosh* were nine
hun-

The
worlds
calculati-
on onely
by the fa-
thers.

g *Eccles.*
4. 12.

The triple
accounts
of the Pa-
triarchs.

Chap. 2. *Genealogies staes of Stories.*

hundred and five yeares : and so of all the rest vnto *Terah* the father of *Abraham*.

But *Terah* falling to idolatrie with the rest of the prophane beyond the riuer, besides that note of infamy, to bee the first of the holy Lyne that serued *strange Gods*, was the last of that Lyne that measured the sunnes course, and had that honour for computation taken from him, as one vnworthy to direct the light of the world, being fallen into darke idolatrie himself: and God from that time tyed the sum of times in holier bands; as from the *promise* to the ^a *Lawe*, from the *Law* to the building of the ^b *Temple*, from thence to the *Kingdomes diuision*, ^c and their continuance, by *Ezechiels* ^d *siege* and sleepe, to the

^s *Iosh.* 24.2

The glory of the worlds computation taken from the fathers.

^a *Gal.* 3.

17.

^b *1 Kings*

6.1.

^c *1 King.*

11.4.

^d *Ezech.* 4.

2,5.

the destruction of the *Temple* :
thence to the end of *Babels* cap-
tivity: and lastly thence, to the
eternall liberty bought with the
bloud and death of our *Mes-*
siah.

e *Ler. 25. 11*f *Dan 9. 24.*

But *God* in Justice euer re-
membring mercy, hath not so
eclipsed these holy fathers re-
nowne, as to stand naked for
vse in the computations follow-
ing; but hath rather set them
for *Stones* in times buildings, to
giue the lustre of trueth in the
Theological Chronicle of his sacred
decrees, and hath made them
Iudges, how the times set by
himselfe, fell in *number*, *weight*,
and *measure*.

For in the sweete promises to
Abraham, that *this seede should in-*
herit the Land of Canaan, this pill
of

g *Gen. 15.*
13.

Chap. 2. *Genealogies staies of Stories.*

o Gen. 15.
15.

The promise for
deliue-
rance, ac-
complished
in the
fourth ge-
neration.

of bitter digestion came in; that they should be afflicted in a strange Land, the space of foure hundred yeares, and those expired in the fourth generation they should bee deliuered. Now the most noted affliction was the thraldome of of *Egypt*, vnder the burdens of bricke and clay; and the deliuey from that *Iron furnace*, was as faithfully accomplished, and as mightily performed in the fourth generation of *Israels* sonnes. For of *Judahs* tribe, *Hiezron* was one that went downe into *Egypt*, and *Naasson* the fourth in dissent, was a Prince in the *Wildernesse*. So likewise of *Leui*, *Coath* was one of the seauenty soules; and his fourth *Eleazer* diuided the Land.

Againe, the dwelling of the
p Exod. 12. children of *Israel* in *Egypt*, (as *Mo-
ses*

ses to some seemeth to auerre)
was foure hundred and thirty years.

But the Apostle Saint Paul, who
wrot by the same spirit, to proue
grace before workes, maketh the
number no more betwixt the
promise and the Lawe: now we
know that the Lawe was giuen
immediately vppon the depar-
ture of *Israel* out of *Egypt* in
the wildernesse of *Sinai*: as also
that the half of those yeares were
fully expired, before that *Israel*
came to dwell in *Egypt*.

For *Abraham* at ^aseuenty five
receined the promise, and at an
hundred of his life (which was
twenty five yeares after) *Isack*
^bwas borne: *Isack* at sixty ^cbe-
got *Iacob*, and *Iacob* was an ^d100.
and 30. when hee came before
Pharoah: all which added toge-
ther,

Moses his
meaning
expoun-
ded.

1 Gal. 3. 17.

The pro-
mise 430.
yeares
before the
Lawe.

a Gen. 12. 4.

b Gen 21

5.

c Gen 35.

26.

d Gen. 47. 9

Ch ap. 2. *Genealogies staies of Stories.*

* Polih. bra.
lib. 2. Cap.
12.

Halfe the
yeares of
the pro-
mie was
spent be-
fore the
Israelites
went in
Egyp^t. °

The Sep-
tuagints
exposition
of Moses.

* Aug.
quest. 47.
in Exodus.
* Ioseph.
Antiq. lib.
2. Cap. 6.

ther make but halfe the number
euen *two hundred and fiteene.

Thus then by the *sacred Gene-
alogies* (the sure foundation of
holy stories) wee are taught how
to reade *Moses* with vnderstan-
ding, who in these foure hundred
& thirty yeares, doth include the
peregrinations, afflictions, and
dwellings of *Abraham*, *Isaac*, and
Jacob, in the land of *Canaan*, with
the Israelites sojourning in *E-
gypt*.

And so the *Septuagints* doe in-
terpret the Text. *The dwelling*
(say they) *which the children of*
Israel dwelt in Egypt, and in the
Land of Canaan, both they and their
fathers, was foure hundred and
thirty yeares. And in the same
words doth * *Augustine* expound
it; as * *Iosephus* likewise before him
had done. The

The mistaking of this text hath been a Gordius knot vnto many, & hath troubled Genebrard not a little to vnloose the same, who affirmeth it vnpossible that six hundred thousand men, besides women and children, should be procreated within the compasse of two hundred and fiftene yeares, not considering the fecundity of men, God also helping, who multiplied their seede like vnto the starres of heauen, and for number were as the^d dust of the earth which could not be numbred, as he had promised Abraham.

But that the *Israelites* could not dwel in *Egypt* foure hundred and thirty yeares, as hee vnderstandeth *Moses*, a second foundation vpon the *holy Genealogies* are set. For ^a *Kobash* accompani-

^c Gen. 15. 5.

^d Ge. 13. 6.

The *Israe*
lites could
not cont-
inue in *E-*
gypt 430,
yeares.

a Gen. 46.
11.

ed

Chap. 2. *Genealogies & Lives of Stories.*

b Exod. 6.
18. 20.

c Exod. 6.
20.

ed *Jacob* into *Egypt*, and his sonne
b *Amram* and his sonne *Moses*.
Then seeing *Kohath* is the enter-
rer, and *Moses* the departer, the
time cannot extend to four hun-
dred and thirty yeares: for *Ko-
hath* lived but one hundred thir-
ty three yeares: c *Amram* his
sonne, but one hundred thirty
seauen; and *Moses* his son was
eighty at the depature. All
which added together make but
three hundred and fifty, and yet
some of them also must bee de-
ducted where they lived toge-
ther. These ages therefore are so
sure and true witnessses of *Moses*
his meaning, that *Genebrard* mi-
stakeing it, affirmeth some be-
twixt *Kohath* and *Moses* to bee
omitted. To such extremity *Ge-
nealogies* enforceth.

And

And yet further to illustrate the text for story, a weak woman may serue to support the truth: namely, *Jochebed* the mother of *Moses*, who was the immediate daughter of *Leui*, borne vnto him in *Egypt*, by *Elishebah* his wife: *Nom.* 26. 59. Now the life of *Leui* extended but to one hundred thirty seven yeeres, *Exod.* 6. 16. whereof forty three were spent before he came into *Egypt*, which thus may be collected.

Leui was borne of *Leah*, in the third yeere of the second seven, of *Jacobs* seruice with *Laban*; in the end of which seven, *Ioseph* also was borne: *Gen.* 30. 25. & *Chap.* 31. 41. So that *Ioseph* is but foure yeeres younger then *Leui*. Now *Iosephs* age

Jochebed the daughter of *Leui*, & mother of *Moses*.

Leui his age gathered by *Iosephs*.

Chap. 2. *Genealogies staies of Stories.*

Leui his age
when hee
came into *E-*
gypt.

at his expounding of *Pharaohs* dreame was thirty, *Gen. 41. 46.* And thence the seuen yeers of plenty, and the two of famine were expired, *Gen. 45. 6.* So that *Ioseph* was aged when his father and bretheren came into *Egypt* thirty nine yeeres, and *Leui* his elder, was at that time forty three : whose continuance then in *Egypt* must bee ninety foure yeeres; for ninety foure added to forty three, make one hundred thirty seuen, his whole age to his death: before which time it is manifest *Iochebed* (his daughter) must be borne, or be gotten.

Now if the abode in *Egypt* were fully four hundred & thirty yeeres, then three hundred thirty six yeares after *Leui* his death

death must bee the departure
thence; but so long a time by
Iochebeds age cannot bee gran-
ted: for shee being borne but
ninety foure yeeres after the
first entrance, and liuing to
beare a sonne, but eighty yeers
before the departure; the time
betwixt the death of her father.
& the birth of her sonne, must
be the age of her owne life: for
had shee beene borne the day
of her fathers death, which is
not likely, and had died the
day of her sonnes birth, which
we know is contrary, yet must
shee haue beene two hundred
and fifty yeeres old when shee
bare *Mosis*. A time by much
too long for weomen to con-
ceiue, and her age farre vnfit
to giue sucke, or to bee cho-

C 2 sen

Iochebeds age
disinu leth
the 430 yeers
abode in E-
gypt.

Chap. 2. *Genealogies staies of Stories.*

The Peregrinations of the Patriarks and the abode in Egypt together make 430. yeeres.

sen a fitte nurse for a Kings daughters sonne.

And therefore it is certainly gathered by these holy *Genealogies*, that the peregrinations of the Patriarks *Abraham*, *Isaac* and *Iacob*, for the space of two hundred and fiftene yeeres, must bee accounted with the time of the continuance in *Egypt*, both which together make the sum of foure hundred and thirty.

What lights therefore *Genealogies* are for history, let these here alleaged stand for witnesses wherein I appeale to the gaine-sayers themselues, whether any text be forced contrary to the true meaning.

CHAP.

CHAP. 3.

*The propriety of Daniels Se-
uens, Strengthened by the
holy Genealogies.*



He like vse and
vtilitie shall wee
finde in the suc-
ceeding times of
the sacred records : and most
especially in that which con-
cerneth vs most ; namely the
time mentiōed in *Daniel*, which
foreshewed the death of the
true *Lambe Christ*, vnto whom
all the sacrifices of the Lawe
pointed, and in whom all the

Ch. 3. *General strengthen Daniels propriety.*

Leuiticall rites ended, he being our high Priest farre aboute Aarons order.

a Leuit. 26. 34.

*b Ierem. 25. 1.
11.*

c Ierem. 27. 7.

Now among many other maledictions threatned for the breach of the Lawe, this was one, *a* that the land should lie waste to pay her sabbaths of rest. Which time of waste, the Prophet *Jeremy* affirmeth to haue bene seuentie yeeres . and doth begin their account in *b* the first yeer of *Nebuchadnezzar* King of *Babel* : from whence *c* all nations should serue him, his sonne, and sonnes sonne, the space of seuentie yeeres : which expired in the third of *Balthazar*, and first yeere of King *Cyrus*, when the raigne of the Kingdome of *Persia* beganne, as it is in *2. Chron. 36, 20, 22.*

Vpon

Vpon which text of *Jeremy*,
Daniel tooke his occasion of
 Prayer for their deliuerance,
 & the Lord was as ready to ac-
 complish his promise, who
 sending his Angell euen in the
 same moment, certified him,
that whilst his supplications were
in making, ^d *the Decree of deliue-*
rance was in determining; and
 that not onely from *Babels* se-
 uenty yeeres captiuity: but al-
 so thence after *seuenty times se-*
uen should be a full deliuerance
 from spirituall thraldome, by
 the doctrine and death of the
Messiah.

These *seuenty Gabriel* diui-
 deth into three parts, as follo-
 weth. First to the rebuilding of
 the Citie, and second Temple,
seuen seauens. Secondly, Six

Daniel his
 prayer vpon
 occasion of
Jeremies pro-
 phecy.

d *Daniel* 9. 24

Daniels *seuens*
 diuided into
 three parts.

Ch. 3. *Geneal. strengthen Daniels proprietic.*

by two *seuens*, wherein a silence for Prophecie, the want of fire from heauen, and the *Vrim*, & *Thummim* should be had. And thirdly, one *seuen*, in the *halfe* whereof *Christ* should confirme the *Couenant* for many, and in the end thereof should seale vp mans redemption by his death and passion.

Notwithstanding this trip-ple account, and plainnesse of Chronologie (which the Angell aimeth at, as to the true period of times fulnesse) hath been troubled with the vncertaine computations both of Jewes and Christians, who hath both shrunk and centered them from the *rust* number of foure hundred & ninety yeeres; which *seuen seuens* make

*Daniels se-
uens miscast.*

make in their owne proprietic.

For some will haue them to containe no fixed certaine time at all, but rather thinke they were spoken vnto *Daniel*; as *Christ* spake vnto Peter in forgiuing his brothers offences

D.R. in M. S

I say not vnto thee vnto seuen times, but vnto seuentie times seuentie times: or as his, that doth begin them fifty yeeres before Babels fall, and ends them towards the dissolution of the world *as *Hierom* citeth *Hipolytus* to haue done, or if any certainty bee in them, yet such it is, as may rather dazell the eye vnto dimmer darkenesse, then illuminate the vnderstanding with brighter knowledge, if we will lend our eares vnto *Origen*; who vnderstandeth these weekes

o Mat. 18. 22.

*Hierom vp-
pon Dan. 9.

Daniels le-
uens misa-
ken.

Ch. 3. *Geneal. strengthen Daniels proprietie.*

* *Origen hom.*
19 vpon *Mat.*

weekes, not to bee weekes of
seuen yeeres, but of ten times
seuen, * for euery yeere taking
ten, & doth begin their recko-
ning from the beginning of
the world, so that seuenty
weekes shoulde make foure
thousand nine hundred yeeres
from the creation vnto *Christ*

Ezra 6.1.
Ezra 7.12.
Nehem. 2.

Others that allow their cer-
tainty, & propriety of the An-
gels speech, yet doe differ in as-
signing their beginnings & en-
dings; because three other e liets
are mentioned in *Ezra* & *Nehe-
miah*, besides that of *Cyrus*, and
yet wheresoever they begin
them, they still bring their en-
dings, eyther at the birth of
Christ in the time of *Herod*, or
at the death of *Christ*, in the
raigne of *Tiberius*, as * Lord

* True Reli-
gion chap. 29

Plesie

Gen
Plesie
T
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Per
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Per
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al
sai
K

Pl^eſie hath well obserued.

That they began when Babels kingdome ended, is most manifest by *Jeremiah* the Prophet where he saith; *Thus saith the Lord, after ſeuenty yeeres be accomplished at Babel, I will viſit you, and performe my good promiſes towards you, and cauſe you to returne to this place. And by the laſt Chapter of the ſecond of Chronicles, where it is ſaid In the firſt yeere of Cyrus King of Perſia, (when the word of the Lord ſpoken by the mouth of Ieremiah was finiſhed) the Lord ſtirred up the ſpirit of Cyrus, King of Perſia, and he made a proclamation through all his Kingdome, and alſo by writing ſaying; Thus ſaith Cyrus King of Perſia, all the Kingdomes of the earth hath the Lord*

Daniels ſe-
uens began in
the firſt yeere
of Cyrus.
ſ Iere. 29. 10.

g Chro. 36. 22.
23.

Ch. 3. *Geneal. strengthen Daniels proprietic.*

*Lord God of heauen giuen me, and
hee hath commanded mee to build
him a house in Ierusalem, that is
in Iudah: who is among you of all
his people, with whom the Lord his
God is, let him goe vp.*

The Edicts
of Cyrus suc-
cessors, but
confirmati-
ons of his.

h Ezra 6.1.

And the other *Edicts* made
by *Darius*, and *Artaxerxes*, suc-
cessors to *Cyrus*; are but confir-
mations of this his *Edict*, and
not new *Edicts* made, from
which these *seuens* might haue
their beginnings: for so the
h Records layed up in the Library
at Babel, & searched at the com-
mand of *Darius*, doth signifie,
where in a volume it was thus
written as a memoriall: In the
first yeere of King *Cyrus*, King
Cyrus made a decree for the house
of God in Ierusalem, &c.

And that they ended at the
death

death of *Christ*, when *sinnes* were sealed up, and iniquitie reconciled by the annoynting of the *holy of Holies*, is manifest, both by a definite & certaine number in themselves assigned, namely *seuentie seuens*: as also by a definite number multiplied from other *seuens* thus, *Ieremiah* had shewed the ⁱ *seuentie* yeeres captiuitie wherein they were to serue the *King of Babell*, his *Sonne*, and his *sonnes Sonne*; which exactly fell so, and were expired at *Daniels* prayer; and thence, beeing multiplied ten times more, doe bring vs to the certaine time of *Christs* death, and make foure hundred and ninety yeeres.

Againe, those multiplied yeeres beeing deuided into parts

* *Daniel* se uens ended at *Christs* death.

iler. 27.7.

Ch. 3. *Genecal. strengthen Daniels proprietie.*

parts definite, approue the whole certaine, and the first, & last falling accordingly, make that time, to point out his time for whom time was ordained

For the first, the *leues* obiection against Christ, that *fourtie six yeeres the Temple was in building*, *Ioh. 2. 20.* and the three of hindrance since *Cyrus* his *Edict*, make that number certayne, euen *seuen Seuens*, or fortie nine yeeres, whereof more hereafter. And that the last were as exactly accomplished from the *baptisme* of *Christ* vnto his death, euen *halfe a seuen* of yeers, by the *four* *Passes* celebrated by him selfe (in the last whereof hee dyed) is a parant by the Euangelists records, and by the ancient affirmed

Four *Passes* mentioned in *Iohn*. The first in *Chap. 2. 13.* the second in *chap 5. 1.* the third in *chap. 6. 4.* the fourth in *chapters 11. & 13. & 18.*

med to be the three yeeres & a halfe of Christ his preaching to confirme the couenant; vnto the which time^k *the Time, Times and halfe a Time* in the Apocalips is alluded vnto by many Interpreters. And had those *seuentie seuens* or yeeres of Christ his preaching and death, beene vncertaine, the Iewes had not beene so iustly taxed for more negligent obseruers of time, then were the *Oxe*, or the *Asse*, the *Storke*, the *Turtle*, the *Crane* and the *Swallow*, neyther had beene so blame-worthy of times ignorance for their own visitations.

Moreouer, had these *Seuentie Seuens* beene vncertaine, then the acceptable yeere of *Iubile* had not beene so certainly expected

^k *Reuel. 12. 14*

1 E/say 1. 3.

in Iere. 8. 7.

C h.3. *Geneal. strengthen Daniels proprietie.*

n *Luke 19.11.*
Daniels Se-
uens the only
Chronicle to
the new Te-
stament.

o *Rom. 13.36.*

expected as in *▪ Luke* wee see it was: neyther had any certayne *Chronology* continued from the old, vnto the new Testament. And what should moue the holy Ghost so carefully to keepe and continue a true *Chronology* of euery particular story, from the first creation, vnto the first yeere of *Cyrus*, and there brake it off: especially considering, that all times led vnto *Christ*, ° *of whom, through whom, and for whom, were all things writ that were writ, to whom bee glory for euer and euer, Amen.*

Thus much being spoken of their beginnings and endings, let vs now come to the accounts therein contained, and for the better vnderstanding

ding, follow the yeeres of the Kingdomes wherein they fell, beginning at the last, and ascending to the first, in which, and whose raignes the most doubts fall.

The *Roman* Writers set *Christs* death in the eighteenth of the Emperor *Tiberius*, and his birth in the forty two of *Augustus*, whose whole raigne was fifty six yeeres: so that by them *Christ* his age is made to bee vpon thirty three yeeres. And both *Romans* and *Greekes* reckon betwixt the first of *Augustus*, and the last of *Alexander*, two hundred and eighty yeeres; namely seventy *Olympiads*: for, *Alexander* died in the 114. *Olympiad*, and *Augustus* began his raigne in the 184.

D

But

In what Monarchies Daniels Sevens tell.

Clem. Alex.
strom. i.

Alexanders
death 180.
yeeres before
Augustus his
raigne.

Ch. 3. *General strength of Daniels propriety.*

The Grecian
Monarchy be-
ganne at the
slaughter of
Darius.

The Grecian
Monarchy
continued
300. yeeres.

But the *Grecian Monarchy* be-
ganne sixe yeeres before the
death of *Alexander*, by the
slaughter of *Darius*, as all Au-
thours acknowledge: and en-
ded with the death of *Cleopatra*
Queene of *Egypt*, being the
last of his successours, in the
fourteenth yeere of *Augustus*,
as by the raignes of the *Ptolo-*
mies are generally gathered.
Which number sixe before *A-*
lexanders death, and fouretee-
ne likewise after *Augustus* his be-
ginning, being added to 280.
make the number to be com-
pleat three hundred yeeres: the
whole and exact time of the
Grecian Monarchy.

And the *Romans* raigne from
the fourteenth of *Augustus*,
vnto the death of *Christ* the
Mes-

Messiah, (where the last *Seuen* of the *Seventy* ended) by the remainder of *Augustus* his raigne (which was forty two yeeres more) and eightene likewise expired vnder *Tiberius*, is most apparant that sixty yeeres of the *Roman* gouernment were spent; which being added to the three hundred of the *Gracians*, both together make three hundred and sixty. So that one hundred and thirty for the *Persians* time must remaine, to fill vp the number of *Seventy Sevens*, or foure hundred and ninety yeeres predicted in *Daniel*.

Which time of the *Persians*, both in the diuision for those first *Seuens* wherein the City was built, and their whole con-

Roman,		} 490
66		
Gracian,		
300.		
Persian,	130.	

Ch. 3. *Geneal. strengthen Daniels propriety.*

The Persians
raigne most
trouble *Dani-*
els accounts.

^P *Dan.* 5. 30.

¹ *2. Cbro.* 36. 22

^E *Neh.* 12. 22.

tinuance vnto their end , hath
bred the greatest disturbance of
Daniels propriety.

That their *Monarchy* began
when the word *P. MENE* was
double writte vpon the Pallace
wall, & *Babels* kingdome ended
by the slaughter of *Belsazzar*,
the texts both of *Daniel*, and
the ¹ *Chronicles* doe shew , and
that it continued vnto *Darius*,
whom he surnameth the ^r *Per-*
sian, *Nehemiah* doth record, be-
twixt whom is no greater disa-
greements for the number of
their Kings , and their names,
then there is of yeeres for their
raignes and continuance : not
any one of them from first to
last , but hath a differing num-
ber assigned, euen by their best
recorders.

For

For the number of their kings, *Rab. Saadah* wil haue the but three, *Aben Ezra* saith, they were foure, and *Rab. Moses* alloweth them fiue: of *Christian Writers*, *Annius Viterbiensis* accounteth them eight, *Ioseph Scaliger* will haue them nine, *Bullenger* ten, *Beroaldus* eleuen, and *Hierome* with the ordinary *glosse*, no lesse then foureteene: and as in the men, so for number of yeeres they disagree.

For the *Iewes* generally to crosse the time, lest it should meete *Christ* to be their *Messia*, giue the *Persians* from the first vnto the last of their gouernement, but onely fifty yeeres; though *Aben Ezra* is content to allow them eleuen more. Of *Christians*, *Pererius* extendeth

D 3

their

The number of the Persian Kings not agreed vpon.

The raignes of the Persian Kings vncertaine.

Chap. 2. *Genealogie strengthen Daniels propheetie.*

their time to 232. yeeres. *Lyra* to 230. *Clemence Alexandrinus* giueth them 215. *Dionysius Hallicarnasis* 200. *Lucyus* 190. *Isidor* 180. *Beroaldus*, *Broughton*, & other late Writers 130. differing in their totals, no lesse then 182. yeeres.

Whereby wee may see how the ^csmooth running waters of *Shiloh* are become a troubled ocean vnto many, ouer which gulfe of disagreeing accounts (were not the holy Genealogies) the bridge, it were vnpossible for vs to passe.

For in their first number, from the first yeer of *Cyrus* vnto the finishing of the Temple, in the ^csixth of *Darius*, are added vnto the propriety of those *Seauen Seauens*, fiftie seauen yeeres

^c *Esa* 8. 6.

The Genealogies giue passage to Daniels propheetie.

^c *Esa* 6. 13.

yeeres, making of forty nine,
(which they properly import)
no lesse then * an hundred and
fixe yeeres. And in the like
manner the time from that
worke, vnto the end of the *Per-*
sians raigne, is likewise ouer-
stretched to bee fourescore and
one yeeres, more then the *Sun*
euer measured.

The maine cause of whose
differences are, the variable ac-
counts of the heathen, and the
vncertaine computations of
the vncertaine *Olympiads*. And
therefore to direct these times,
the holy *Genealogies* are as the
Reed in the Angels hand, that
measured the^a Temple and Al-
tar of the holy City, and the
men then liuing, a cloud of wit-
nesses to confirme the *Times*

* *Lunus* in his
annotation
vpō that text
of *Haggai* in
his last edition

^a *ApoC. II. 1.*

Ch. 3. *Geneal. strengthen Daniels proprietie.*

No account
to be made of
prophane writ-
ters for *Dani-
els seuen.*

The cause too
waighy for
the heathen
to witness.

certainetie vnto vs.

For, seeing that the sacred scriptures (for story) at the rebuilding of *Ierusalem* and second temple did cease: the disagreements of prophane Writers, in Times computation so manifestly apparant, & the euer erring *Olympiads* (the onely *Chronicle* of the heathen) so vncertaine of beginning, and neglect for continuance, no sure foundation can be laid vpon so sandy or soft a ground.

Nor may those prophane authorities be held fit pillars to support the waight, of the waightiest speech of times measure, and promise of mans redemption, reuealed in the old testament of *God*, but are to be reiected in this holy computation

tion, as the vnmeasured Court was to be cast out and giuen to the *Gentiles*. And yet wee deny not, but where the *Gentiles* agree with *Gabriels* account, they may be brought as witnesss to the truth, and God by them iustified in his promises when he is iudged. Therefore to approue the propriety of *Daniels Seuens*, let vs trauerse them by the scriptures allowance, both in the ages and liues of men.

That the first diuision of *Gabriels Seuens* (which was from the going forth of the *Edict*, to the rebuilding of *Ierusalem*) fell accordingly, and were forty nine yeeres to the finishing of the worke: the answere of the *Iewes* to our *Sauour Christ*, doth so much import, when demanding

The Heather Writers may serue as handmaides to the Scriptures text.

" Dan 9. 25.

A certainty in the first diuision of *Daniels seuens*.

Ch. 3. Geneal. strengthen Daniels proprietie.

x Job. 3. 18.

ding by what authority he^e
droue the market out of the^e
Temple, and what signes he^e
shewed to testifie his authorit^y
destroy (said he) * *this Temple,*
and in three dayes I will raise it
up : speaking of the temple of
his body. But they ignorant
of his meaning, replied thus :
Fortie sixe yeeres this Temple
was in building, and wilt thou
reare it up in three dayes.

* Bullinger.
Scallenger.

And whereas * some are of
opinion that the *Iewes* vnpre-
meditated made this answer,
as they did of *Christs* age, *thou*
art not yet fiftie, and hast thou
seene Abraham : yet seeing the
account falleth according to
the assignement, we may well
thinke they spake vppon an hi-
storicall knowledge : for three
yeeres

yeeres added thereunto, which were the yeeres from *Cyrus* his Edict, vnto the hindrance of that y worke by his successors; & for which *Daniell* mourned three weekes of daies, *chapter* 10. 2. make the number to be fortie nine, euen *seauen* times *seauen* yeeres; vnto which certainty some are so confident, that they auouch these fortie six yeeres did forefigure Christ his age vpon the earth, and doe draw the yeeres of his life, vnto the like number of * forty sixe, because as they imagin, the body should answer the shadow, the substance the figure, and the true Temple the materiall in euery degree; albeit heerein they are much deceiued: for that the dayes of Christ vpon earth

7 Eze. 4. 34.

* Alleged by
D. Willes vpon
Dan. 9. fol.
304.

Chap. 7. *General. strengthen Daniels proprietie.*

earth, were onely thirty three yeeres and a halfe, and no more, as by the yeeres of his birth and death vnder the raignes of the Romane Emperours *Augustus* and *Tiberius* is seene.

But that fittie seuen more should be added, & the yeeres tentured vnto an hundred and fixe, betwixt the first of King *Cyrus*, and the building of the Temple the ages of diuers men in those daies will not permit; and therfore by the holy scriptures let vs see how the holy *Genealogies* stay them from ro- uing too farre.

Zerubbabel of yeers suffici- ent to go- uern there- turned,

First it is manifest that *Zeru- babel* of Iudah, was a prince of yeeres and actiuenesse, fit to lead and commaund the peo- ple

ple in their returne from capti-
uitie, in the first yeere of *Cyrus*:
& so he is euer named in the ca-
talogue amongst the returned
and that in the ² second yeere and
second moneth after their com-
ming to *Ierusalem*, he began to set
forward the worke of the house of
the Lord, and to lay the foundati-
on of the temple, is by *Ezra* recor-
ded, & as manifestly was it pro-
mised that hee should see that
his worke finished, for so said
Zechariah from the Lord, ^a the
hands of *Zerubbabel* layd the
foundation of this house, and his
hands shall finish it. What age
Zerubbabel was of when he vn-
derwent that gouernment wee
know not, but must conie-
cture, he was of yeeres fit for
that charge, but to liue from
that

2 *Ezra*. 3. 8.

Zerubbabel
laid the Tem-
ples founda-
tion.

a *Zecharia*. 3. 9.

Ch. 3. *General. strengthen Daniels proprieties.*

The Scrip-
tures must
warrant,
where wee
must credit.

that age, to an hundred & fixe
yeers more, is more then with-
out warrant can be credited,
and yet for any thing knowne
to the contrary, hee might lue
long after the worke was fini-
shed.

Another witnesse wee haue
as aged (if not mo^r) as *Zerubba-
bel*, and a principall man also,
who with him^s returned from
Babylon in the first yeere of
Cyrus, *Ezra* the Scribe, the
sonne of *Seraiah* the high priest
whose ancestors both in the se-
uenth chapter of his booke, &
in the first booke of the^b *Chro-
nicles* are reckoned vp vnto *A-
aron*. Now the same *Seraiah*
father to *Ezra*^c was carried to
Riblah, in the land of *Hamath*,
and there slaine, by *Nebuchad-*

a *Nehem.* 12. 1

b i. *Chro.* 6.

c i. *King.* 2. 8.
18.

WILLIAM

nezzar King of *Babel* in the nineteenth yeere of his raigne. So that had *Ezra* beene begot but the day of his fathers death, (which is not likely) yet must hee haue beene fiftie yeeres aged at the returne from captiuitie in the first yeere of *Cyrus*, since when had there bin on hundred and six yeeres, as some account, to the building of the Temple then must *Ezra* haue beene at that time, one hundred fifty sixe yeeres old, an age by much too long to retaine actiuenesse, or to stand (as he did) ^dfrom morning till mid-day, to read, and expound the Lawe to the people.

But to liue a long time after, as it is said he did, euen to the end

Ezra borne before the nineteenth yeere of *Nebuchadnezar*.

d *Nebe* 3.3.

Ch. 3. *Geneal. strengthen Daniels proprietie.*

Ezra his age
will not admit
the Persians
raigne aboue
130.yccres.

e Deut. 19. 15.

Ester 2. 5.

Est. 3. 7.

ende of the Persians raigne,
which was eighty yeares more,
his life must haue seene more
yeares, then that shortened age
of mans life could attaine vnto.
And therefore the vncertaine
accounts of the Heathen must
bee measured by those men
whom the Scriptures haue
made their measuring reedes.

And seeing God hath ordai-
ned, that *e* by the mouth and testi-
mony of two or three witnesses the
truth shall bee established: Let
Mordecai an eminent man of
Beniamin stand for another.
This *f* *Mordecai* was carried a-
way captiue into *Babylon*, with
Ieconiah King of *Judah* in the
eight yeere of *Nebuchadnezzar*,
and nourished *g* *Ester* in the
daies of *Ahasbuerosh*, King of
Persia,

Persia, vnto the twelfth yeere of his raigne.

And that this *Abasuerosh* was *Darius Histaspis*, besides *Lyra* and others ancient, the moderne Writers, *Beroaldus*, *Broughton*, *Willer*, *More*, the *Geneuian* annotation, and many more affirme: and * *Herodotus* in his third booke nameth *Atossa* to bee the wife of *Hystaspis*, founding so neere to *Adassa* (the other name of *Ester*) as without preiudice we may call *Ester* his Queene. And the rather, for that the said Authour reporteth shee could doe any thing with the King her husband: which the Scripture confirmeth *uen*^h to the halfe of his Kingdome.

And likewise * *Hellanicus* another Heathen Authour re-

E por-

Darius Histaspis holden to be *Abasuerosh*.

* *Herod. lib. 3.*

Ester is called *Atossa*.

^h *Ester 7. 3.*

* *Hellanicus.*

Est. 2, 9.

*Mordecai his
age will not
admit so ma-
ny yeers from
the returne.*

porteth, that *Ateffa* Queene of *Persia*, was the first inuenter of *Epistles*, which vndoubtedly was ministred vpon the *Letters* by her procured, and sent vnto one hundred and twenty seuen Prouinces, for the sauing of her people, whom *Ahasuerush* had condemned at the suit of i wicked *Haman*.

But that this *Ahasuerush* could be *Xerxes*, and hee eighty foure yeeres after *Cyrus*, as hee hath beene set; the age of *Mordecai* may not admit: for had *Mordecai* beene but eight yeeres of age, when he was carried away Captiue with *Iecooniah* in the eight yeere of *Nebuchadnezzar*, yet must hee haue beene seuenty at the returne from *Babylon*, but to adde al-
most

most a hundred yeeres more, neither humanity could require his so aged knees to bow, nor nature afford his body to bee of such agility, as hee was for State affaires: mans terme of life as * *Solon* told *Cræsus* (men of the same time) to bee onely *threescore and ten yeeres*.

* *Herod. lib. 1.*

And that the time could extend to those yeeres thus enlarged betwixt *Cyrus* his Edict, and the building of the City, *Nehemiah* doth bring a whole *Jury* of witnesses against it, who in his catalogue of twenty two men that returned with him, and *Zerubbabel* from *Chaldea* vnto *Iewry*, nameth twelue of them to be living in the daies of his gouernement: and after that the wais of *Ierusalem* were fini-

Twelue witnesses against the ouerlong raignes of the Persians.

Ch. 3. General strengthens Daniels propriety.

shed: which were, *Seraiah, Amriah, Malluch, Hattush, Sebaniah, Harim, Meremoth, Ginnethon, Abbiiah, Mijamin, Bilgai, and She-maiah*, as in the tenth & twelfth chapters of *Nehemiah* apparantly is seene. But from these particulars let vs come to the generals.

Many of the returned alieue at the Temples of building.

^k Hag. 2. 4. 10.

That many of the same persons which had beene carried captiue vnto *Babylon* by *Nebuchadnezzar*, were returned and alieue, at the building of the second Temple, in the second yeere of *Darius*, is manifest by this speech of *Haggai*, ^k *who is least (saith he) among you that saw this house in her first glory, & how doe you see it now, is it not in your eies in comparison of it as nothing?* Whereby it is apparant that many

many of the returned, had seene the great beauty of *Salomons* Temple, and were seated again in *Ierusalem*, according to the vision of the good figges seene by *Ieremy*, concerning the captiuitie of *Ieconiah*, whom the Lord had promised to bring againe to *Iudah*, ¹ *to build them,* ¹ *Icre, 24.* *and not destroy them, to plant them, and not to root them out.*

And albeit that *Zecbariah* told them that ^m *old men, and old* ^m *Zecba. 8. 4.* *weomen should walke the streetes of Ierusalem upon their staues through decrepit age; yet such exceeding olde age could not bee retained in that age of the world: for had an hundred and fixe yeeres beene expired from the first yeere of *Cyrus* to the rebuilding of *Ierusalem*, and the*

Ch. 3. Geneal. strengthen Daniels prophecie.

Temple, then should the returned each of them haue beene at that time an hundred and seuenty yeeres aged, had they been but tenne when *Salomons* temple was destroyed; and ten yeeres is the least age that can be allowed to retaine memory, or obseruation of the *Temples* curious building and passing great beauty.

Wherefore those tentured times of *Daniels* *Seuens*, must be againe shrunke vnto the staple of the sacred accounts, and the *Persians* raigne shortned vnto halfe the number (almost) that some ouer-lauishly haue giuen them. For the chaine of Chronologie linked together by the liues of the holy line, and sacred stories assigned,

The Persians
cancelized
almost to
halfe their
time.

signed, euen from the first creation, vnto the first yeere of the first *Persian Monarch*; are as strong for continuance; and as glorious for accounts, as was the ⁿ golden chayne that *Solomon* drew before the dore of the holy *Oracle*. But in the linke of the *Persians* time is so broken assunder by the vncertaine records of vncertain authorities, as it may rather seeme a vexing of the truth, then to leade vs to the truetype of *Christ* his sufferings: therefore to measure the stone by the square, and the *Persians* whole continuance by the limits of life, let vs see yet further how the sacred Scriptures doe direct vs therein.

ⁿ 1 King. 6. 21.

The holy Genealogies is a chaine as glorious as *Solomons*.

Nehemiah a Captaine in *Is-*

E 4

dah

Ch. 3. *Geneal. strengthen Daniels propriety.*

Nehemiah
saw both the
beginning &
ending of the
Persian Mo-
narchy.

° *Ezra. 3. 3.*

° *Neh. 7. 5.*

° *Neh. 2. 1.*

dah, famous in his booke cano-
nicall, saw both the beginning
and ending of the *Persians Mo-*
narchy, as the text apparantly
sheweth, for in the first yeer of
Cyrus, among the sonnes of the
province that went up out of cap-
tivity, (according to the *Edict*)
this *Nehemiah* is said to accom-
pany° *Zerubbabel* the prince, to-
gether with *Ieshuah*, *Seraiah*,
Mordecai, and others. And that
this was the same *Nehemiah*,
who with large grants from
King° *Artaxerxes* came againe
to *Ierusalem* in the twentieth of
his raigne, is further confir-
med by himself where he saith;
I found a booke of the Genealo-
gies of them which came up at the
first with Zerubbabel, Ieshua, Ne-
hemiah, Mordecai, and others.

And

And againe, the same man returned to *Ierusalem*, in the two and thirtieth yeere of the said Kings raigne : whereby we see, that this *Nehemiah* was in the first yeere of *Cyrus*, and thirty two of *Artaxerxes*, for to admit (as *Petrus Galatinus* hath done) two *Nehemiahs*, two *Zerubbabels*, and two *Mordecaies*, seeing the scriptures approue them not, were to make two *Moses*, two *Samuels*, and two *Dauids*.

And that *Nehemiah* liued to see the end of the *Persians* raign appeareth by his mentioning of the high priest *Iaddua*, and of *Darius the Persian*.

And that this was the same *Darius*, whom *Alexander* ouer-came, and the same *Iaddua* before

Nebe. 13.6.

*Petrus Gal.
contra Iude
lib. 7. cap. 12.*

*Nehemiah
saw both the
beginning &
the ending of
the Persians
raigne.*

Ch. 3. *General. strengthen Daniels propheetie.*

fore whom *Alexander* fell
downe to worship that *God*,
whose name he saw ingrauen
in the golden plate of his high
Priests Miter (besides many
christian writers) *Iosephus* the
Iew in his eleuenth booke of
their antiquities, doth euident-
ly declare, whereby the sup-
posed long continuance of the
Persians time is bounded with-
in the limits of one mans life,
& some part of that also spent
before they aspired to their
Imperiall Crowne.

But against this, some obiekt
that *Nehemiah* in his olde age
might liue to see *Iaddua* borne
heire to the high Priest-hood,
and so record him. And that
Iaddua likewise might be very
olde when he met and told *A-*
lexander

Alexander that * he was the man of whom Daniel their Prophet prophesied, that should destroy the estate of the Persians.

* Iosephus antiq. Iude. lib. 11. cap. 8.

But to the contrary we see by Nehemiah himselfe, who in the thirteenth chapter, & twenty eight verse of his book saith, that one of the sonnes of Ioiada the sonne of Eliafhib, the high Priest, was sonne in Lawe to Sanballat the Horonite, whom he chased from him.

And who that sonne was, Iosephus in the foresaid eleuenth book of Antiquities tels vs to be Manasses brother vnto Iaddua the high Priest, who had married Nicazo the daughter of Sanballat; for which marriage (saith hee,) he was expulsed by his brother from the Altar.

Where

Ch. 3. *Geneal. strengthen Daniels proprietie.*

Whereby we see that *Nehemiah* sawe not onely *Iaddua* of yeeres capable for the dignitie of high priest-hood ; but also his younger brother *Manasses*, a man married , and of yeeres sefficient to serue at the *Altar*, which must bee twenty fiae at the least, as the law for the *Leuit* enioyned in *Numbers* eight twenty foure.

¹ *Psal.* 55. 23.

And that *Sanballat* likewise (though ¹ *the wicked come not to halfe their dayes*) might see both the beginning & ending of the *Persians* raigne is apparant; for he being of policie both able to hinder the ¹ worke of *Ierusalem*s building , and to ² entrappe *Nehemiah* the builder, must bee of age answerable to his designes , and therefore of like

¹ *N:be.* 4. 1.

² *Cap.* 6.

like yeeres vnto him.

And the same *Sanballat* liued to assist *Alexander* in his surprise of *Gaza*, after hee had ouerthrowne *Darius* in the last battell. And that *Nehemiah*, and *Sanballat* were of like age and equall yeeres, the said * *Iosephus* seemeth to auerre, testifying of *Nehemiah*, that hee was laden with age, and that *Sanballat* two yeeres after the taking of *Gaza* died, being very old.

But that no longer continuance then foure hundred and ninety yeeres, may therein bee granted, let vs measure them from the first to the last, by the liues of the *high Saints* mentioned by the *Euangelist* *S^r. Mathew*: where wee finde *Ioseph* the husband of *Mary*, to bee the

* *Ioseph antiq. Ind. bel. lib. II. cap. 3. & cap. 8.*

* *Mat. I.*

Ch. 3. Geneal. strengthens Daniels proprietic.

7 *Luc. 2. 34.*

the tenth in discent from *Zerubbabell*, a Prince of *Judah* in the first yere of *Cyrus*: and that *Ioseph* liued to the 7 twelst yeer of *Christ* is apparant, yea to the thirtieth by the testimony of *Suidas*; who saith, that *Ioseph* was but newly deceased when *Iesus* was chosen a priest for the *Temple*.

The many yeeres then, and the few successions therein containd, inforce the times continuance no longer then foure hundred and ninety yeeres. For euen in that number, each of these ten generations must successiue ly haue their *Sonnes* borne vnto them at fifty yeeres of age or not much lesse.

Now in like manner, the like

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like number of yeeres (euen
foure hundred and ninety, by
the scriptures sure account)
were expired betwixt the go-
uernment of *Samuel*, and the
captiuitie of *Ieconiah*, in the
eight of *Nebuchadnezzar Ba-
be's* King. And in those yeeres
wee finde recorded by our E-
uangelist^s *S. Luke*, likewise twen-
ty generations from *Nathan*
the sonne of *Dauid*, vnto *Neri*,
the father of *Salathiel* in the
dayes of *Ieconiah*, King of *Iu-
dah*: but to giue these latter ten
generations more yeeres by
many, then the former twenty
did passe through in their liues,
standeth neyther with course
of nature, nor hath example in
those last times of closing vp
the Scriptures records.

These

Genealogies
in the new te-
stament con-
firming the
time by the
-ids

* Luk. 3.

Ch.3. *Geneal. strengthen Daniels proprietic.*

* In his tree-
like Genealogy
printed in
Anno 1555.

These ten Fathers therefore
so enforce *Daniels seventy Se-
uens* limitation, that some (who
extend them to more yeeres)
haue thought the *Euangelist S^r
Matthew* hath omitted certain
discents in his record. And **Ti-
lemanus Stella* aduentureth to
faine fūe men more into that
Catalogue, whom he nameth,
*Hananiās, Phaltias, Iesseiah, Ra-
phaia, and Arnaim*, onely to
draw those yeeres to a longer
account. But we must not ad-
mit any such faynings, lest in
giuing that liberty against the
sacred Record, the authoritie
thereof be infringed, and the
literall text turned to serue a-
ny turne.

The vse of the
holy Genealo-
gies.

Thus then the holy *Genealo-
gies*, are as the key of *Dauid* to
open.

open the truth of *Story*: and as *Salomons pillars* to support the waight of times proceeding, without which it is vnpossible to reade the Scriptures with true vnderstanding.

Let this then suffice for their vses in the sacred *Chronicle*: wherein I vrge them no further, then the text it selfe doth inforce; and againe appeale to the consciences of their opposers, whether any of these, are the vaine *Genealogies* whom *S^t. Paul* condemneth, and so proceede forward to their further vses,

The vse of he
holy *Genealo-
gies.*

CHAP.4.

*The seeming hard Knots of
the Scriptures Genealo-
gies, vnloosed.*



It is the saying of
an ancient father,
that the Scrip-
tures are a Sea,
wherein the * *Lambe* may
wade, and the *Elphant* swim:
God so ordering his word, as
it is made sufficient for all;
For vnto the humble and
meek, therein is meat giuen to
feede vnto life, and vnto the
wise,

* Gregory Na-
rian.

wise, wisdom to vnderstand.
But to the high conceited, and
naturall man, for reach is so
deepe, as he hardly can com-
prehend what a spirituall
motion is, according to the
example of * *Symonides*, who
still doubled the time to make
answere what *God* was.

How playne, or profound
soeuer, this is commanded,
that the ^a booke of the *Law*, be
meditated day and night, and
the ^b Scriptures searched to
finde eternall life, for *God* in
sluggards takes no delight.

Among the search then of
the sacred word, none see-
meth more playne, then doth
the frequent succession, or na-
turall generation of man:
And yet in them such pro-

F 2

found

* In his an-
swere to Hiero
King of Syra-
cusa. Tull. lib. 1
de nativ. Deor.

^a Job. 1. 8.

^b John 5. 39.

Chap. 4. *Geneal. doubtsfull, resolved.*

c Rom. 11. 33.

d Heb. 1. 14.
e & cap. 4. 15

Profound
deepenesse in
the sacred Ge-
nealogics.

found deepenesse is found, as
may make vs with the *Apostle*
to cry out and say. *o the*
depths of the riches both of the
wise dome and knowledg of God
how vnsearchable are his Iudge-
ments, and his wayes past finding
out. I meane not onely in that
mystery, that *God* would be-
come man in the flesh and be
made like vnto vs, *e sinne onely*
excepted : but in them also,
which were procreated accor-
ding to naturall course, and
breathed their beings as all
others did.

For if wee looke into the
Kingly line of *Christ*, or into
the other collaterals of *Judahs*
and other *tribes*, we shall find
such diuersities of Father-
hoods, as may cause vs with

Iob

Job, to ^flay our hands on our
mouthes, and admire the pur-
pose whereunto God wor-
keth.

Not to mention then the
first age or long life of man,
wherein some saw five hun-
dred yeeres before they were
Fathers (though the peopling
of the world stood then more
vpon necessity) *Judah* is the
person of eminent note: who
in the space of forty three
yeeres saw himselfe (after a
fort) a great *Grandfather* in his
fourth discent.

For *Phares* might haue
beene the sonne of *Shelah*, as is
seene by *Thamars* discontent,
for that shee was not made
his wife, hee then being of
yeeres sufficient for marriage.

F 3

And

The fathers
from *Judah* to
Hezon, allow-
ing *Shelah*
marriageable,
were not a-
bove 13. yeers
o'd when they
were fathers,
accounting
the birthes of
Ec, Otan, and
Hezon.

And *Phares* we know was the father of *Hezron*, who was one of the seuentie that went with *Iacob* into *Egypt*: and from the yeere of *Iudahs* birth vnto this of the descending into *Egypt*, were no more then forty three, as before is proued by *Iosephs* age; accounting two yeeres more for the births of *Er* and *Onan*, that died in their sinnes. A matter strange, and yet is againe exemplified in *Salomon*, *Achaz*, & *Amon*, Kings of *Iudah*, each of them fathers at as young yeeres.

Gen. 38.

* For so by their birthes and raignes may be gathered.

Hezron, *Aram*, *Aminadab*, & *Naasson*, saw each of them threescore yeeres before they were fathers.

But let vs obserue the next generations following namely, *Hezron*, *Aram*, *Aminadab*, and *Naasson*, the last three of these being borne in *Egypt*, and

and the time no lesse then two hundred and fiftene yeeres, by which account, they could not be fathers, before each one of them attained vnto three-score yeeres of age, though *Naaſſon*, (as truth is) was about twenty at his comming out of *Egypt*, *Num. 1. 3. 7.* And that he died in the wildernes, is manifest by the text, where it is said: ^h *Among them that were to enter Canaan, there was not a man of them whom Moses and Aaron numbred, when they numbred the children of Israel in the wildernes of Sinai: for the Lord had said of them, they shall surely die in the wildernes.*

^h *Num. 26. 64.*

Now from *Naaſſon* let vs continue the ſucceſſion tho-

Salmon, Boaz, Obed, & Iesse, were each of them an hundred yeeres old before they were fathers.

* Broughton in his consent to placech *Rachab*, as shee is 83. yeeres aged at *Boaz* his birth.

i 2. Sam. x. 4.

k 1. King 6. 1.

row *Salmon, Boaz, Obed, and Iesse*, all of them Fathers, not much younger then *Abraham* was, when *Isaac* was borne, and * *Rachab* brest as drie to giue suck, as were *Saraes* when shee bare her Sonne.

For from the first yeere in the wildernesse, vnto *Salomons Temple*, were yeeres foure hundred and eighty. 1. Kings 6. 1. and *Dauid* was borne but seventy foure before the foundation thereof was laid: for heⁱ was thirty when he began to raigne, and raigned forty. And in^k the fourth yeere of *Salomon* that worke was begunne; by which texts, these foure were each of them Fathers at an hundred yeeres old: for among these foure, foure hundred

dred of yeeres were runne,

Gods purposes therefore touching the vnusuall courses of begettings in these ten generations must be admired, and the depthes of *Scriptures* therein searched, according to the precept of ¹ *Christ*, who affirmeth that ^m *Heauen and Earth shall passe, but not a iot of his word euer perishe.*

In the search whereof many learned haue diligently laboured to vnfold the mysteries in the sacred *Genealogies*, as *Iacob* did to vncouer the ^a *well* in *Haran*; and doe make these (as all others are) a meanes to with-draw the ^o *vaile* from before *Moses* & his face, that *Christ* in them may be scene & *Sonne of promise* aboue all natu-

The purpose of God in these vnusuall begettings must be considered,

¹ *Ioh. 5. 39.*

^m *Mat. 5. 18.*

^a *Gen. 29. 10.*

^o *Exod. 34. 33.*

^p *1. Cor. 3. 13.*

Chap. 4. *Genealogies doubtfull, resolved.*

No apparant
promisc was
made of Christ
to any father
betwixt *Iudab*
and *David*.

naturall meanes or hope.

For none of the Fathers betwixt *Iudab* and *David*, receiued such pregnant promises of the *Messiah*, as the former *Patriarkes* before them had done : neither was there any *Prince, Captain, or Iudge* of any of *Christs parents* in that first established gouernement, that might allure expectation : whereby the world might perceiue a farre greater glory was to proceede through them , then either worldly pompe, or meanes of naturall procreation could beget.

Which thing also was not more manifested in these his Fathers, then it was made apparant in most of his mothers according to the flesh ; who beyond

The mothers
of Christ com-
mended.

beyond expectation, receiued their fruit, and wrestled (as *Iacob* did) to obtain that blessing

¹ Gen. 32. 26.

Such were *Rebecca* and *Lea*, who strove for their husband for no wanton dalliance doubtles, but * to be faithfull Mothers of that blessed Seed.

² Gen. 30. 15.

So likewise * *Rachab* and *Ruth*, left their Countrey, and abandoned their kinreds, to become Mothers of the *Messiah*.

* *Rab. Simeon* cited by D. *Will* upon Gen. 38.

And in the rest, wee may see nature (as it were) both oppressed, and quite dissolued: for did not the dry wombes of ^c *Sara* and *Rachab* (as hopelesse of conception) force nature? the acts of ^c *Thamar*, and ^u *Bertheba* (as they were committed) offend nature? And the conception of the most blessed

* *S. Ambrose* of these mothers saith; They onely desired to haue issue by that chosen family.

^c Gen. 17. 17.

Matth. 1. 5.

Nature forced offended, and broken.

^u Gen. 38. 14.

² 1. Sam. 11. 2.

Chap. 4. *General doubtfull, resolved.*

* Luk. 1. 31.
The Virgins
Euah and Ma-
ry compar'd.

blest * *Virgin*, wholly dis-
solue & breake nature? when
her most happy wombe was
made the *Tabernacle of God*,
and *Cradle of Christ*.

Vpon whose conception
and birth, learned *Erasmus* pa-
raphraseth thus, *As Christ in
the first time was promised to the
Virgin Euah in Paradise: so
Christ in the fulnesse of time was
borne of the Virgin Mary in
Beth lechem: which signifieth
the house of bread. And that he
was the bread of life that came
downe from heauen*, himsele
declareth, and was broken for
our sinnes, the whole Scrip-
tures sheweth: Lord there-
fore giue vs beleefe, that wee
may eat with him in his king-
dome of glory.

* Ioh. 6.

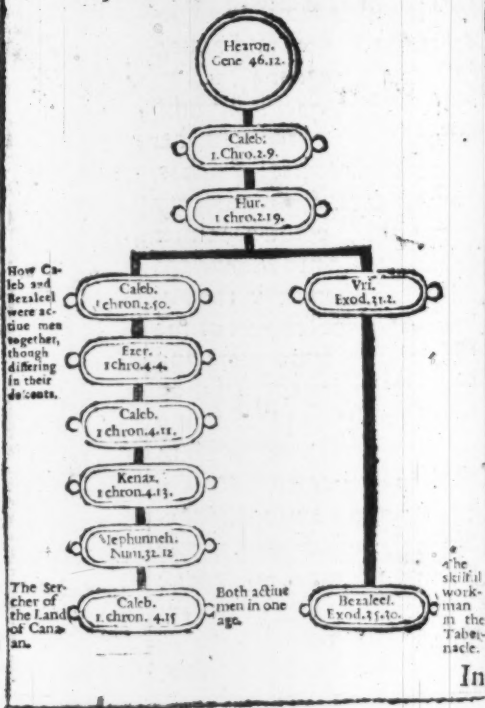
Ano-

Another meditation ariseth in other families of *Iudahs* tribe, so deep and doubtfull, that * *Hugo de St. victor*, thinketh it a question vndis-soluable, and without further search so leaueth it; which is, how *Caleb* of *Hezron* at forty yeeres old, could bee either Grand-father vnto *Bezaleel* the skilfull workeman in the *Tabernacle*, or the searcher of the *Land* at the same yeere and time: *He* being the *fifth* in an equall equipage pararellising *Bezaleel*; and both of them borne in *Egypt* from *Hezron* of *Iudah*, and actiue men together in the wildernesse, whose dissents for more plainnesse I haue here set downe to eyesight.

* *Hugo de St. victor.*

CHAP. 5.

The Descents of Caleb and Bezaleel.



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In this descent then, whether the first *Caleb*, the sonne of *Hezron*, and great *Grand-Father* vnto *Bezaleel*, was the *land-searcher*; or the last *Caleb*, remoued frō *Bezaleel* through so many degrees, and both of them actiue men together at one time in the wildernesse, hath beene much controuersed, and many opinions maintayned with variable iudgements, concerning these men, and their pedegrees brought from *Hezron* of *Judah*.

That the *Lands-searcher* was the great *Grand-father* vnto *Bezaleel*; *Rabbi Salom*, a great doctōr of the *Iewes*, bringeth a strange and vnexemplified discent vnto *Bezaleel*: for (saith hee) * *Caleb* at eight

The vnwar-
rantable re-
conciliation
of the *Rab-*
bins.

* *Rabbi Solo-*
mon cited by
D. Willet vpon
Exod. chap. 3.

eight yeeres old married his first wife Azuba, who died the first yeere of her marriage, and in his ninth, hee tooke Ephrath, otherwise called Miriam, the sister of Moses, for his second wife; of whom in his tenth yeere was borne Hur: and Hur in the tenth yeere of his own life begot Uri, when Caleb was twenty one yeeres old; an dUri in his ninth, begot Bezaleel; Caleb then being thirty, and Bezaleel ten, when hee began to frame the Tabernacle; at which time Caleb was forty yeeres old.

But how many ouersights are in these his sayings, is soone perceiued: for that Caleb should haue (not a childe, but) children, as hee is said to haue by Azuba 1. Chron. 2.

18.

The Rabbins
opinion con-
futed.

18. hee being but eight yeers old, is vncredible: secondly, that *Azuba* should bee a mother of children, the dying the first yeere of her mariage, vnlesse they were twinnes, which is not apparant, is vnpossible: thirdly, that *Caleb*, aged but nine, should take to wife *Miriam* the sister of *Moses*, shee being about ninety, is not agreeable: for shee was elder then *Moses*, and of discretion to call her mother for his nurse, when the * daughter of *Pharaoh* found him in the *Arke* of *Bull-rushes*; since when, we know fourescore and one yeere to be fully expired. To make her then a mother at ninety, and to beare a Sonne in that barren age of her life, is

G

so

* Her name
was *Thermya*.
thus, saith *Iosephus*.
Ant. lib.
2 cap. 5.

Ch. 5. Geneal. of Caleb and Bezaleel, reconciled.

* Joseph. Anti.
lib. 2. cap. 2.

Miriam the
wife, and not
the mother of
Hur.

so vnlikely, that * Josephus will haue her not to bee the mother of Hur, but the * wife of Hur, and mother vnto Uri, his sonne, which is far more probable, their yeeres agreeable and fit for marriage.

For Hur was in the same degree from Hezron of Iudah, who went with Iacob into Egypt, as Miriam was from Kohath of Leui, one of the seuenthy that descended also: for Kohath begot Amram, & Amram, Miriam: so Hezron begot Caleb, and Caleb, Hur.

Fourthlie, that Hur and Uri should be either of them Fathers at ten yeeres of age, is vnexemplified in scripture, though Genebrard allow, that Haran might bee father vnto

SARA

Sara at eight.

And lastly that *Bezaleel* should haue the aduantage of *Christ* by two yeeres, to bee as skillfull at ten, in the worke of the *Tabernacle*; as *Christ* was at twelue to build the true *Temple*, when with admiration hee opposed the *Doctors*, and expounded the *Law*.

7 Luk. 2. 46.

These impossibilities therefore our ancient *Lyra* well perceiued, but in seeking to redresse them, hee fell into as great an error himselfe; in denying that these men, *Hur*, *Vri*, and *Bezaleel*, mentioned in the first of *Chronicles*, chap. 2. 20. were not the same that were spoken of in *Exod. ch. 31.* but * were other men of the same name, and of the same

* *Lyra* herein not to be followed.

Chap. 5. *General of Caleb and Bezaleel, reconciled.*

tribe. But so to expound the text, is dangerous, lest a linking liberty loose thereby the joints of the holy Scriptures frame, and to giue the water that passage, the breach will be great.

* *Vatab. Ans.*
tat. vpon
1. *Cbro.* 4. 15.

* *Vatablus* in his annotations, and *Cumanus Flinspach* in his *Area Dei*, doe take *Hezron* to be *Iephuneh*, and so consequently, the first *Caleb* the sonne of *Hezron*, to bee the same *Caleb* the son of *Iephuneh*, and the great Grand-father vnto *Bezaleel*. But therein then must bee followed all *Rabbi Salomoh* his errours, for *Calebs* forty yeeres age will inforce it so.

But that *Hezron* could bee either *Iephuneh*, or the Father

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ther of *Caleb* the *Lands-sur-ueyour*, is by the text manifestly contradicted: for *Hezron* was borne vnto *Phares* before that *Iacob* went downe into *Egypt*; and in *Egypt*, *Hezron* begot his sonne the first *Caleb*, before hee was threescore yeeres of age as 1. *chron.* 2. 21, by which account that *Caleb*, must needs haue beene an hundred fifty five yeeres old in the first yeere of the wilderness: for in *Egypt* the abode was two hundred and fiftene, as before wee haue shewed. But ^a *Caleb* the sonne of *Iephunneh*, the *lands-sercher*, was then but ^b *forty yeeres old*; whereby it is euident, these *Calebs* could not be one & the same, but two severall men.

The first *Caleb* could not bee the *Lands sercher*.

1. *Chro.* 2. 18.

b *Iosh.* 14. 7.

Ch. 5. Geneal. of Caleb and Bezaleel, recõciled.

Now as it is impossible for the first *Caleb*, the great *Grand-Father* vnto *Bezaleel*, to be the lands searcher; so the last *Caleb* beeing the seventh in descent from him, and the fift in degree after *Bezaleel*, ministrereth matter of much seeming difficultie; for that both of them at one time, were employed in most serious affairs.

As touching *Calebs* successors, I know there are many doubts made, some making but two *Calebs*, some three, and some foure: and the first and last, hauing either of them a daughter called *Achseh*, doth no whit lessen the doubt.

Againe, whether *Ezer* mentioned in this pedigree, was the

Tos'au's

Doubts made
in the pedigree of *Hez-
ron*.

the immediat sonne of the second *Caleb*, or the immediat father vnto the third, may seeme doubtfull: As also *Kemaz* hauing no such pregnant testimony, eyther of predecessor, or successor, as may inforce (it may bee obiected) there is no certaine descents betwixt the *Lands searcher*, and the equalising of the skillfull workeman *Bezaleel*.)

To which may bee answered, that although *Exer* be not so precisely named a sonne, as some others are, yet is hee said to be of the sonnes of *Hur*, in the first of the *Chronicles*, the fourth *Chapter*, and the fourth *verse*, and neerer to him by any of his sonnes he cannot be, then of *Caleb*, who was his el-

Doubts answered in the pedigree of *Hozron*.

dest sonne, as *verse* fiftie : so that the many descents, in so short a time, will warrant him to be *Calebs* sonne.

And for the other obiection of doubt : thus I answer; If the *Kenazite*, *Numbers* 32 *verse* 12 ; bee not the immediate sonne of *Caleb*, and the immediate father vnto *Iephunch*, then more of his families must come betwixt, and so the last *Caleb* should be further remooued from *Bezaleel*, and a more impossibility imagined.

But to vnloose this seeming hard knot, and to approue the truth of a continued succession, let it be allowed to suppose the ages of these men when they were fathers, and especially of him

him vpon whom resteth the
greatest doubt; so shall wee
force neither breach of succes-
sion, nor finde such impossibi-
lities as haue beene allea-
ged.

Admit then *Hur* to bee
twenty yeeres olde when hee
begot *Caleb*, and *Caleb* twenty
when hee begot *Ezer*; *Ezer*
twenty when hee begot *Caleb*;
Caleb twenty when hee begot
Kenaz, *Kenaz* twenty when
hee begot *Iephuneh*; *Iephuneh*
twenty when he begot *Caleb*;
and *Caleb* wee know was^e forty,
when he searched the land;
all which yeeres beeing added
together, make one hundred
and sixty.

Returne to *Hur* in his other
issue, and admit *Hur* to be se-
uentie

c. Iosb. 14. 7.

Ch. 5. Geneal. of Caleb and Bezaleel, recõciled.

uentie when hee begot *Vri*; *Vri* to bee sixtie when hee begot *Bezaleel*, and *Bezaleel* thirtie when hee wrought vpon the *Tabernacle*: which yeeres likewise being summed together, come also to one hundred and sixty.

How *Caleb* & *Bezaleel* were men in one age.

Thus then you see this rough way made smooth, & nature no whit forced in neither line; for that sonnes were begotten both at younger, and elder yeeres through many descents in those times, as wee haue already seene. And that *Bezaleel* should be thirtie, is most agreeable to the Lawe of the *Leuites*, who at ^d thirtie were chosen for seruices in the *Tabernacle*; and therefore most likely that at those yerres hee

^d Numb. 4. 3.

he was chosen to worke in the
Tabernacle:

Now seeing wee haue the
true^e *Tabernacle* which is not
made with hands, and are
heires of that *Canaan* whose
rest is perpetuall; let vs study
to enter therein, and with
thankes offer our sacrifices
vnto him who is the first, and
the last, in euery leafe, and line
of the Law. For^t of him, through
him, and for him, are all things
that are written, to whom be all
glory for euer, Amen.

• Heb. 8. 2.

• Rom. II. 36.

CHAP.

Chap.6. *Genealogies shew God to be Man.*

CHAP.6.

*That God became man, and
Christ Adams Sonne, the
sacred Scriptures shew
by the holy Genealogies.*

God became
man.



^aGalat.4.4.

It resteth now
to shew, that
through these
holy Genealogies,
G O D became
man, and that *Christ* (the word
before all things) was in mans
loynes inclosed, till the ^a ful-
nesse of time came, that God sent
his sonne to be made of a woman.

This blessed fruit therefore
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in whom our election was sealed,^b before the foundation of the world, was first promised to our first parents in *Paradise*, after their taste of the forbidden fruit of death, when likewise the *Serpents* malice was quailed by this sentence, ^c *I wil put enmity between thee and the woman, and betweene thy seed and her seed. He shall breake thine head, and thou shalt bruse his heele.* And that this her seed then promised, was the very *Messiah* to come, both *Jewes* and *Gentiles* haue acknowledged, the *Fathers* looked for, and the *Patriarkes* beleueed in.

The scriptures thus beginning with a *Messiah*, the onely *Alpha* of all our happinesse, *ameth*

b *Ephes. 1.4.*

c *Gen. 3.*

Was promised to the fathers.

Reueiled in the scriptures.

Ch. 6. *Genealogies shew God to be Man.*

meth at no other marke besides him, the onely *Omega* of all our hopes. For leauing the state-affaires of the world, as the breeding of Kingdomes, Principalities, and the like, they directly lead vs to the birth and of-spring of *Abraham*, whereof *Christ* was to be borne: and vnto him eight seuerall times was promise made, that in his seed all the nations of the earth should be blessed. Vnto *Isaac* his sonne the same promise was confirmed in the same wordes, with this addition, that God^d would curse them that cursed him, and would blesse them that blessed him.

d *Gen.* 16 4.

e *Num.* 24. 17.
19.

Vnto *Jacob* he was the *star* that should haue dominion; and
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vnto *Indah* the ^f *Lion* that
 should weld the *Scepter*; to *Da-*
nid, hee was the *Sonne* that was
 his *& Lord*; and to *Esay* the
^k child vpon whose *shoulders*
 the *gouernement* was laid: To
 faithlesse *Ahaz* hee was the
ⁱ *sonne of a Virgin*; and to the
 backe-sliding *Iewes* a signe
 that ^k a woman should *compasse*
 a man. Briefly, vnto his elect,
 he was, and is the *Rocke of Sal-*
uation, and vnto his *Zion* the
^l *corner stone* tried and precious.
 These, and infinite more pro-
 mises of the *Messiah*, are most
 frequent in the scriptures of
 God, which were all accom-
 plished in *Christ* the *Emanuel*
 with vs, whose naturall fathers
 were as great a cloud, and as
 many witnesses to shew the
 truth

f *Gen.* 49. 10.g *Psal.* 100. 1h *Is.* 9.i *Isay* 28. 16.k *Ier.* 31. 22.l *1. Pet.* 2. 6.

Being in
 number 74
Luke 10. 1.

Chap. 6. *Genealogies shew God to be Man.*

truth of his *humanity*, as were the Euange. and Disciples that wrote, and were sent to preach his *Deity*, being fitted for that worke, as was the golden crowne-worke vpon the edges of the incense *Altar*, and leade our paths into that way of truth, as the fiery *Pillar* did light the *Israelites* remouings.

But our ouer-much negligence in these *holy genealogies*, as also in the double discounts *legall* and *naturall*, of *Iesus* our *Lord* and *Messiah*, hath greatly hurt both our owne cause, and hindered the *Iewes* from embracing the Gospel.

Our hurt in bringing him naturally from *Salomon*, whose line was ended long before

Ignorance in the sacred Genealogies hath hurt the cause of Christianity.

before : their hinderance by
 our entangling the text of the
 old testament in *Ioash*, and *Ie-*
coniah, and in the new, in *Iacob*,
Ioseph, and *Eli* ; whereby they
 daily object, that wee are not
 able by scriptures to reconcile
 our owne Euangelists, *St. Ma-*
thew and *St. Luke*.

That hee came of *Dauid*,
 both they and wee agree, and
 that he was *King of the Iewes*,
 we acknowledge, and they
 haue granted . but by what
 right to the *Throne*, resteth the
 questiō. They hold him from
Salomon by birth and naturall
 succession: we naturally from
Nathan, and by a legall right,
 the next heire to *Salomons*
 Kingdome, his owne poster-
 tie being vtterly extinct.

H

But

Wherein the
 Iewes and
 Christians
 differ tou-
 ching Christs
 nature, and
 his right to
 the kingdome

Chap. 5. *Genealogies shew God to be Man.*

St. Mathew
recordeth the
legall, and *St.*
Luke the na-
turall parents
of Christ.

It is no ble-
mish to the
godly to haue
their errors
reformed,

But this not obserued, that
St. Mathew recordeth *Christs*
legall discent from *Salomon*,
whereby hee was the lawfull
King of the Iewes; and that *St.*
Luke bringeth his naturall
line from *Nathan*, thereby to
shew him to be the *Seed of the*
promise, hath bred many intri-
cate (and some of them dan-
gerous) expositions.

In the mentioning whereof,
let it be farre from me to blot
with the least imputation the
faire remembrances of any
painefull father gone before
vs in the Scriptures explanati-
on, from whose bright tor-
ches wee must confesse our
dim candles haue beene much
enlightened, and by whose la-
bours our studies are enriched,
both

both with Arts and wisdom;
but rather with the *Bee*, let vs
worke the hony out of euery
flower, and according to the
precept of the *Apostle*, ^m *try the*
work by the fire of Gods word.

^m 1. Cor. 3: 13

The Romanist *Iohn Lucidus*,
deceiued by a forged *Philo*, &
Nicholas Lyra, our Countrey-
man, corrupted by study
of malitious *Rabbins*, together
with *Annius*, *Eusebius*, *Africanus*,
and many others, haue in
their *Glosses* very much intang-
led the truth of these *pedegrees*.

For *Lucidus* allowing that
Vtopian Hebrician, from him
doth end the line of *Salomon*
in *Ochozias*, otherwise called
Achaziah, the seuenth King
succeeding, and vnto *Ieconiah*
the last King of *Iudah*, doth

A wrong re-
ceived opini-
on, that *Salomon*'s house
ended in *Ochozias*.

Chap. 5. Genealogies shew God to be Man.

*August. Mar-
tyr. vpon
Matth. 1. 12.*

The founda-
tion not firm,
a ruine must
follow: for
Kings neuer
left their
names to bee
called as
subiects, no
occasion to
forcing.

name al the Kings mentioned
by S. *Matthew*, to be the same
men whom S. *Luke* recordeth
from *Nathan*, whose words
thus follow.

S. MATTHEVV.

S. LXXV.

<i>Ioas,</i>	otherwise <i>Simcon.</i>
<i>Amasia,</i>	otherwise <i>Leui.</i>
<i>Oziah,</i>	otherwise <i>Marthat.</i>
<i>Iotham,</i>	otherwise <i>Ierim.</i>
<i>Ackas,</i>	otherwise <i>Eliezar.</i>
<i>Ezechias,</i>	otherwise <i>Iose.</i>
<i>Manasses,</i>	otherwise <i>Er.</i>
<i>Amon,</i>	otherwise <i>Elmodam.</i>
<i>Iosias,</i>	otherwise <i>Cosam.</i>
<i>Iehoiakim,</i>	otherwise <i>Addi.</i>
<i>Iehoiachin,</i>	otherwise <i>Melchi.</i>
<i>Ieconias,</i>	otherwise <i>Neri.</i>

The like fainings of double
names, hee continueth from
Zorobabel through the line of
Rhesa vnto *Eli*, the father of
Mary, though to litle purpose,
and

and lesse explanation.

Eusebius likewise, citing the Epistle of *Africanus* to *Aristides*, as ancient as *Origen*, in these descents of *Christ* his parents, both by legall mariages, & in double venters of sons, so troubleth the trueth with vn-warrantable inuētions, as may dazel the eyes of the best sighted searcher; his words somewhat abridgd, I wil here insert.

The * kinred (saith he) of *Salomon* and of *Nathan* is so knit together, by reuiuing of the deceased without issue, by second mariages, by raising of seede, so that not without cause, the same persons are posted ouer to diuerse fathers, whereof some were imagined, and some others were their fathers indeed, both the allegati-

Africanus ad Aristidem Epistola.

Inuention
trouble the
truth.

* *Euseb. Eccl. hist. lib. i. c. 8.*

Chap. 6. Genealogies shew God to be Man.

Math. 1.
Luke 3.

ons beeing properly true, though
in Ioseph diuersly, yet exact-
ly by discent determined. And
that that which I goe about to
proue, may plainely appeare, I wil
declare the orderly succession of
this Genealogie, making a reci-
tall from Dauid to Salomon.
The third from the end is Mat-
than found, which begat Iacob,
the father of Ioseph, but from
Nathan the sonne of Dauid, de-
scending according to the gospell
of Luke: the third from the end
is Melchi, whose sonne is Hely,
the father of Ioseph. For Io-
seph is the sonne of Hely, the son
of Melchi. Ioseph beeing the
proposed marke to shoote at, wee
must shew how either is termed
his father, deriuing the pedegrew
of Iacob from Salomon, of
Heli

Heli from Nathan. And first, how Iacob and Heli, being two brethren, the their fathers, Matthan and Melchi, borne of diuers kinreds, may bee prooued grandfathers to Ioseph. Matthan therfore and Melchi, marrying the same wife, begat brethren by the same mother, the law not forbidding a widow either dismissed from her husband, or after the death of her husband, to be couelled vnto another man.

First therefore, * Matthan descending from Salomon, begat Iacob of Eltha, for that is said to bee her name. After the death of Matthan, Melchi (which is said to haue descended from Nathan) being of the same tribe, but of another race, hauing married this widow to his wife, begat

* Not so, for Salomon hath none of his race so named, & Matthan was of Abiud, as Melchi also was, & both of them of Zorobabel frō Nathan.

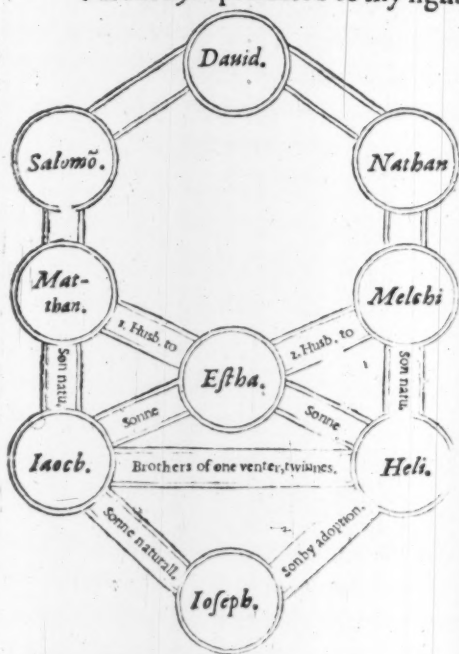
begat Heli his sonne. Thus doe we finde Iacob & Heli of a different race, but by the same mother to haue bene brethren. Of the which Iacob taking to wife his sister the wife of Heli, his brother beeing deceased without issue, begat on her the third, to wit, Ioseph: by nature and the order of generation vnto himself, whereupon it is written, Iacob begat Ioseph, by the law vnto his brother Heli deceased, whose son Ioseph was. For Iacob being his brother, raised seed vnto him: wherefore, neither that Genealogie which concerneth him, is to be abolished, the which Mathew the Euangelist reciting; Iacob (saith he) begat Ioseph: & Luke of the other side; which was the son (saith he) as it was supposed adding

adding this withal) of Ioseph, which was the sonne of Heli, which was the son of Melchi. And the word of begetting, he ouerskipped vwith silence vnto the end, with such a recitall of sons, makin^g relation vnto Adam, which was of God: nor is this hard to prone, or to small purpose proposed.

In this tedious speech of Eusebius, you may see how Ioseph is forced to be naturally from Salomon, and adoptiue from Nathan, but by imagined fathers, as himselfe confesseth: and Mary, whose parentage concerneth Christs humanity most, not once spoken of in this Epistle: how weake a reconciliation therefore is made of our holy Euangelists, let the vnsatisfied christian iudge; & yet in these sayings, he hath bin followed in the labours of those that otherwise haue done

Chap. 6. *Genealogies shew God to be Man.*

done well ; which their pedegree
to shew the present defect, is heer
from *Lyra* presented to thy sight:



In this intricate Labirinth who can but lament ; where neither Scripture is followed, nor propagation allowed : & how far from truth *Eusebius* hath strayed, in this his pretended reconciliation, is evidently seen ; namely, in making *Melchi* to be the immediat father of *Heli*, and the *third from the end* in *S. Lukes* catalogue ; when by the said *Euangelist* it is most apparant that he was the *fifth from the end* ; and not the father, but the great grandfather of *Heli* : for *Melchi* begat *Lewi*, & *Lewi* begat *Matthat*, and *Matthat* begat *Heli*, whose sonne in law *Ioseph* was.

Contrarieties.

And how could *Melchi*, being the fifth from the end, either marry *Estha*, the widow of *Matthan*, hee being but the third (as *S. Matthew* inroles him) or be the natural

Chap. 6. *Genealogies shew God to be Man.*

A conceit
without
example.

rall and next father of *Heli*, two generations comming betwixt: or how could the issues of double mariages so begot and borne, bee *brothers of one venter, twinnes*: as *Iacob* and *Heli* are said to bee, by the said *Estha*, and by two several men; a thing strange in nature, & the like in scripture neuer seen.

A dangerous
error.

And though *Lyra* from *Africanus* and *Hierome*, allow of the double mariages, for the raising of seed to the issuelesse deceased; yet hee ioineth *Matthai*, and not *Melchi* vnto *Estha* for her second husband, and maketh *Heli* her sonne by the same man. But in following too neerly the *Rabbins*, that bring *Christ* from *Salomon*, he ouerrunneth the truth into a dangerous error. For hee would haue *Nathan* to be but the adopted

ted sonne of *Dauid*, and the naturall sonne of *Vriah* the *Hittite*, borne vnto him by *Bathsheba* his wife, before *Dauid* tooke her for his. For vpon *Dauids* sonnes born in *Ierusalem*, and *1. Chro. 3. 5.* thus he commenteth. *Onely Salomon was Dauids naturall sonne, the other three were Vriahs, whom Dauid made his by adoption.* So our Lord should come, and take flesh, not of blessed *Sem*, & beloued *Dauid*, as by the Prophets was promised: but of cursed *Cham*, and irreligious *Heth*, without all warrant of the sacred text.

But vnto these their assertions, let vs assay the answer, to cleere our *Euangelists* from the least touch of disagreement.

First then, though *Lucius* be greatly deceiued in the ending of
Salomons

*Lyca annotation
 vpon 1.
 Chro. 3. 5.*

Chap. 6. *Genealogies shew God to be Man.*

The opi-
nions ex-
amined
with their
resoluti-
ons.

*Iohn Luci-
dus* decei-
ued by a
forged
Philo.

Salomons line; yet, touching *Nathans* right and families, hee hath spokē well, in bringing *Ioseph*, *Mary*, *Zerobabell*, and *Salathiel*, from *Nathan*, & *Nathans* issue to be successours vnto *Salomons* Crowne.

But in following his forged *Philo*, he erreth exceedingly, in saying that *the Kings of Iudah*, recorded by *S. Matthew*, are the same men whom *S^r. Luke* recordeth by other names. But that Kings should lose the maiesty of their names known at their coronations, and afterward be called by other names of their inferiour subiects, no necessity constraining, as *Lucidus* affirmeth twelue of *Iudahs* Kings to haue done, is not againe exemplified in the world, & is so far from credit, that neither *Turke* nor *Iew* wil belieue the texts of the old Testament

stamēt are so to be vnderstood.

But to increase the error he goeth further, and endeth *Salomons* line in *Ahaziah* or *Ochoziah*, without any apparant shew of truth. For hardly shall be found in Scripture a sonne oftner named from his father, then *Ioash* is from *Ahaziah*, as these fixe seuerall texts approue. *2.Kings* 11.2. *2.Kings* 13.1. *2.Kings* 14.13. *1.Chro.* 3.11. *2.Chro.* 22.11. *2.Chro.* 23.3.

The dissolution then of *Salomons* house was not at *Ahaziah*, in the seventh generation as *Philo* and his followers dreame, but continued vnto the eighteenth, to *Ieconiah* the childlesse, as the Prophet pronounceth him, whose pedigree

Ioash in every text where he is named, is called the son of *Ochozias*.

Salomons house did not end in *Ochozias*.

Chap. 6. *Genealogies shew God to be Man.*

gree from *Salomon* to himselfe both in the books of the *Kings* and also of the *Chronicle* is apparantly laid downe.

Neither hath any Jew, the most diligent searchers of the Kingly line, ended that of *Salomons*, in the said *Ahaziah*: but rather haue ayaid to continue it long after *Zorobabell*, lest our *Christ* should be their king.

Gods property is to warne before hee doth strike.

^a *Amos* 3. 2, 7.

That *Salomon* sinned, wee know by his story, and that his successours were wicked, we see by their acts, but that *GOD* will bring his house so soone to a period, is not manifested either by speech or by prophecy. And the property of *God* is, to warne the punishment before he doth strike: for so saith *Amos*; ^a *the Lord will doe*

doe nothing, but heere revealeth his secret unto his servants the Prophets. But where was heard the sound of that threat, that *Salomons* issue in *Ahaziah* should end; and the glory of his kingdom should bee given to *Siméon*, a poore subiect, and of another family?

And why should it end in *Ahaziah*, rather then in *Ioram* his father, who sought the utter destruction thereof by murdering his sixe brethren, ° all the sonnes of *Iehoshaphat* King of *Judah*: and many other Princes of *Israell*, and was himself so disealed in his bowels, as to mans seeming his naturall fecundity was altogether hindered.

Againe, this is a generall ob-

I serva-

• 2. Chro. 21. 4.

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Gods manner
of dealings.

Gen. 27.

1. Sam. 15.
28.

1. Kings 2. 35

seruation, that when *God* for sinne taketh his blessings from the offender, hee doth bestow them vpon the more worthy, as he did the birth-right from prophane *Esau*, and gaue it to *Iacob* that preuailed with *God*: when hee reiected disobedient *Saul*, hee chose *Danid* a man after his owne heart, and when the rebell *A-biatbar* was put from the Priest-hood, the faithfull subiect *Zadock* was set in his place.

But in this change of state and of persons, wee find no such differences: for *Ioash* whom they saue from *Nathan*, continued the like wickednesse, as they from *Salomon* had done; and with *Cain* is
com

compared in shedding (as hee had *Abels*) *the blood of Zachariah between the Temple and the Altar*, euen the blood of him whose father had both preserved his life, and raised him vnto his Kingly estate; which his sinne the *Rabbins* amplifie (in the Treatise of Penance) in this manner.

In seuen transgressions Israel sinned that day, they killed a Priest and a Prophet, and a Iudge, and shed innocent blood, and polluted the Court betweene the Temple and the Altar upon the expiation day; and when Nabuzaradan came thither, he saw the blood upon the pavement, and asked whose it was: they said, the blood of a sacrificer, a prophet, and a Iudge, which prophesied a-*

I 2 *gainst*

Mat. 23.35.

2. Chro. 24.21

* In Ierusalem my Treat. of penance alleaged by M. Broughton.

Chap. 6. Genealogies shew God to be Man.

gainst vs all that thou hast done
vnto vs, and wee stood up against
him, and kild him. Then he cau-
sed eighty thousand youths of the
sacrificers race to bee slaughtered
for him. A wicked beginning
verily to bee brought into
good *Nathans* line, and no
better continued in most of
the Kings following.

^u 2. Chro. 25. 14

^z 2. Chro. 28. 2

For did not ^u *Amaziah* set
vp the Idols of *Seir* for his
God? King^x *Ahaz* made mol-
ten images for *Baalim*, and after
the abomination of the Heathen
burnt his children in the valley of
Hinnon, and sacrificed vnto
the Gods of *Damascus*. Wicked
Manasses built high places for
all the host of Heauen, euen in
the Court of the House of the
Lord, caused his children to
passe

*passeth through the fire, and shed
 much innocent blood, y^e whose
 sinnes so prouoked the Lords
 wrath, that they are remem-
 bred for destruction vnto his
 fourth generation. ² Amon sa-
 crificed vnto the carued images
 that his father Manasses had
 made, and ^a augmented his
 sinnes daily more and more.*

y² Chro. 33.^a 2. Kings 24. 3.

a 2. Chr. 33. 12.

*^b Jehoahaz was euill the short
 time of his raigne, and by Ne-
 cho was carried prisoner into
 Egypt, where he died. Periur-
 red ^c Iehoiakim burned Ieremy
 his Roule, was captinated by
 Nebuchadnezzar, drawne and
 cast forth beyond the gates of
 Ierusalem, and buried with the
 buriall of an ^d Asse. Ieconiah, a
 despised and ^e broken Idoll, was
 kept ^f prisoner in Babell all his*

^b 2. Kings 23.

34.

c Ier. 36. 23.

^d 2. Chro. 36. 6.^e Ier. 22. 19.^f 2. Kings 24.

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^s *Iere. 22. 30.*

^h *Psal. 45. 7.*

Christ came
of sinners to
laue sinners.

^l *Gen. 3. 10.*

^k *Gen. 8. 11.*

^l *Gen. 11. 31.*

life, and by a solemne proclamation was pronounced ^s childlesse, as the last of that race that should beare rule in *Iudah*. A wicked generation surely for him that ^h hated wickednesse, to proceed from, or the scepter of his righteousness to bud from such rootes.

For albeit that *Christ* came of sinners (as from *Adam* hee could not otherwise doe) yet hee honoured his earthly fathers with such notes of graces (especially such of them as were noted with outward imperfections) as that their saluations are manifestly seene.

For ⁱ *Adam* was faithfull, and beleueed the promise; ^k *Noah* was righteous, and his sacrifices accepted; ^l *Terah* remoued

moued with *Abraham* from Idolatrous *Fr*; *Iacob* was blessed, *Iudah* praised, and *Dauid* beloued; and from *Nathan* to *Mary* not any one blamed of any impiety, neither from *Abiud* to *Ioseph* his supposed father, but are all called the ^m *High Saints* of God, that should possesse a Kingdome for euer.

^m *Daniel 7.22.*

And the like wee may affirme of those his *mothers*, which are set euen in the frontispice of his Gospell, where, not any one of the vnblameable are named, as the beleeuing *Euah*; the obedient *Sara*, the faithfull *Rebecca*, nor the louing *Leah*; for these were graced by text sufficient in the old Testament: but euen they

The Mothers
of Christ, and
blessed vessels

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None of the women are taken into Christs Genealogy, but those whom the scriptures doth reprehend, to shew that he came to saue sinners, being himselfe borne of sinners, saith; *Aug. Marlorat. vpon Mat. 1. 6.*

* *Isa. 2. 11.*

* *Ruth. 1. 16.*

whose conuersations were marked with some touch of infirmity, as *Thamar* in deceiuing, *Rachab* in incontineney, *Ruth* from incestuous *Moab*, and *Bathsheba* with wronging *Vriah* his bed.

And yet these also, lest their liues should staine the holy line, are noted by the pen of grace vnto saluation. For *Tamar* by *Iudah* his owne testimony, was more righteous then himselfe: *Rachab* acknowledged the God of *Israel*, to be the "God of Heauen above, and of the Earth beneath. *Ruth* (as *Abraham*) forsooke kindred and Countrey, protesting that " *Israels* people should be her people, and *Israels* God her God. And that pen which wrot the last

last of the Prouerbs , makes
Bath-sheba a mirrour of weo-
 men, and a worthy *Counsel-*
ler to Salomon the wise.

^r *Pro. 31.*

Thus through these bright
Clouds, wee see the *Sunne* of
 righteousnesse shine vnto the
 world , and from this holy
 stem the ^a *Branch of Dauid* to
 grow in beauty as the ^r *Olyu-*
tree, and roses of *Sharon*, and
 in smell like vnto *Lebanon*, and
^r spices of *Salomon*: set vs Lord
 vnder the ^r shaddow of these
 sweet leaues, and let vs eate of
 this tree of life in the Garden
 and Paradise of God.

^a *Ier. 23. 5.*

^r *Hosea 14. 7.*

^r *Cant. 3. 6.*

^r *Cant. 2. 3.*

Now seeing that this beau-
 tifull ^a *Rod of Iesse* (as *Isa* calls
 him) tooke no sappe from the
 bitter roots of *Indahs* Kings,
 wee must bring the growth
 there-

^a *Esa. 11. 1.*

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Christ came
not of *Salomon*, but of
Nathan.

* *Isa* 8. 14.

* *1. Pet.* 1. 8.

* *2. Cor.* 3. 14.

* *Tal. in treat.*
Sanhedrim ca.
Helce.

thereof from another *Stem* vnto *Dauid*, euen from the *branch Nathan*, as our Euangelist *Luke* hath recorded. But vpon this *Stone* the *Iewes* haue stumbled, and haue made it
the rocke of offence, the Ginne
and snare to both the houses of
Israel, as their *Esaiah* hath prophesied, and our * *Peter* hath spoken.

For the seely men in reading the old Testament haue their minds blinded, and the * *uayle* of *Moses* vntaken away from before their hearts euen vnto this day, dreaming of a pompous kingdome, which they thinke to possesse, and of a potent *Messiah* * that should triumph and make subiect vnto them the *Gentiles* on euery side,

lide, and promise to themselves as much voluptuous pleasure vnder that earthly Monarch, as the *Turkes* doe, after death in dalliances with *Virgins, and great eyed weomen in Paradise*; and that this their daily expected *Messiah* should come of *Salomon*, they hold it for a principall article of their faith, and accurse them that affirme the contrary: for thus standeth the twelfth Article of their Creed.

Alcaron.

A man must belecue that Christ the King shal haue excellency, and dignity, and glory, aboue all the Kings that euer haue beene, as of him is prophecied of all the Prophets from Moses, and who so doubteth of him, or holdeth his honour small, denieth the law:

* *Rab. Asser vpon Sanhedrim Art. 12.*

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law : for so it testifieth of him in the meaning of Balaams prophecy, and in the meaning of this section ; You stand all here this day before the Lord your God. *Dent. 29. 10. & cap. 30:* And this is a rule of foundation that Israell shall haue no king but of the house of David, and of the seed of Salomon: and who so maketh a schism touching that family, denieth God, euen the blessed God, and the words of his Prophets.

And vpon this opinion of rule and gouernement, Christians also haue beene ouermuch affectioned, when they bring *Christ* naturally from those Kings that gouerned of *Salomons* line, and make *Rhesa* the yonger sonne of *Zorobabel*, and his successors to gouerne (when

(when all gouernment was taken from those *Holy High Saints*) the space of two hundred ninety six yeeres : and this no doubt wrought deeply in *Lyra* to speake as hee did of *Dauids* sonnes.

For hee being by nation a Jew, thogh by birth English, and baptised, stood much vpon the outward letter for the glory of his nation. And *Nathan*, obscure in comparison of *Salomon*, hee makes more obscure to come from *Vriah*, as his note hath gone vpon 1. *Chro* 3.5. Thus, onely *Salomon* was *Dauids* naturall sonne ; the other three were the sonnes of *Vriah*, whom *Dauid* made his by adoption. His reason is taken from the fourth of the *Proverbs*,

In a Table by
some prefixed
before the
new Testa-
ment.

A dangerous
annotation:

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^a *Proverbs 4. 3.*

uerbs, where *Salomon* saith; ^a *I was my fathers sonne, tender and onely beloued in the sight of my mother* : which thing I take was rather spoken of *Salomons* election to the Kingdome, whom God had chosen, and *Dauid* to *Bersheba* had ^a sworne, that *Salomon* her sonne should succeed him in the Throne.

^a *1. King. 1. 29.*

Lyra thus infected with malicious Iewes studies, and partly following Christians that brought *Christ* from *Salomon*, held the Iewish Article touching the Crowne: but otherwise in most of his pains spent in commenting vpon all the bookes of both Testaments, he was an excellent Organe, sounding allowd the verity of

Lyra commended.

of Christian religion, against the erring opinions of the *Rab- bins*, in whose Schooles he had so profited (by the testimony of *Tritemius*) as that he had the Hebrew language *ad vnguem*.

But that *Christ* should come from *Dauid* by *Nathan*, and his obscure successors, where- of neuer any bare rule but on- ly *Zerubbabel*, and hee no lon- ger then the *Temple* was in building, he could not conceiue: neither that *Ieconiah* should beget *Salathiel*, but for his successor, seeing hee is cal- led his ^b son indeed, hee could not easily yeeld vnto, the *Rab- bines* so expounding it, & their *Creed* so inforcing it; and bee- ing a *frier Minor*, and liuing in none of the cleereſt dayes of the

^b *1 Chron. 3. 17.*

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Ira excused.

* *Esl. Centur.*
5. fol. 391.

Africanus and
Eusebius their
opinions.

* In a Table
once printed
with the
great Bible.

the Gospell, the man is the more to be borne with, whose pains were spent (as *Bale* hath it in his * *Centuria*) when the vnfortunate, our *second Edward* wore the English crown. *Anno 1327.*

And now the assertions of *Africanus*, cited by *Eusebius*, (which are, that *Ioseph*, the husband of *Mary*, was naturally descended from *Salomon*, & by intricate mariages, made the legall sonne of *Nathan*) remaineth to be answered. I call them intricate, for that *Iacob* and *Eli* are made brethren, and * *twinnnes of one venter* by *Estha*, wife vnto *Matthan* of *Salomon*, and vnto *Melchi* of *Nathan*: and those halfe brethren likewise marry-
ing

ing one woman, *Jacob* by her
is said to raise vp *seede* vnto *Eli*
deceased, whereby *Ioseph* was
sonne vnto both.

A strange inuention truly;
to bring *Ioseph* from *Ieconiah*
and *Salomon*; who with lesse
paines, and more truth, might
haue been found from *Zerub-*
babel, *Neri*, and *Nathan*: and
stranger it seemeth, that such
search shold be made, to shew
how *Christ* by nature is the
sonne of *Dauid*, and yet neuer
to make known his naturall
Parents from *Dauid*: neither
can I perceiue what necessitie
constraineth *Ioseph* to bee the
proposed marke of that aime, see-
ing he is but the supposed fa-
ther of *Christ*, vnto whom (ex-
cepting his title to the king-

K dom)

Ioseph can be
no proposed
marke for
*Christ*s huma-
nitie, seeing
hee took not
flesh of him.

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dome) his humanitie no whit appertaineth.

Either to bring *Iosephs* naturall descent from *Salomon*, and his legall from *Nathan*, seeing he enioyed no possessions appertaining to *Salomons* crown, nor *Mary* his wife an inheritrix of any patrimony in *Iudea*. For which end onely, that law of marrying the brothers wife was ordained, and at this aimed, that no ^c family shold be extinguished in *Israel*.

^c *Deut.* 25.
5, 6.

^d *Num.* 27.

^e *Judg.* 11.
^f *David Kim-*
chi in Thanab

It was the case of the ^d daughters of *Zelophehad*; and the debar of mariage vnto the daughter of *Iphtah*, was the cause of the ^e yeerly lamentations of the ^f virgins of *Israel*, that a family was to faile by her in the tribe of *Manasses*.

But

But for brethren by the mothers side onely, no such *lawe* was either ordained, or practised; for the son by the *man*, and not by the *woman*, euer succeeded in the inheritance, and in the name of the family (excepting such as inherited by the line of the mother, as ^f*Iair did twenty two cities in Gilead,*) and therefore *Iacobs sonne* by that *lawe* could not be the *sonne* of *Eli*.

Howsoever then *Eusebius* fauoureth that reconciliation, and wisheth others to *preferre the same for the agreement of our Euangelists*, yet seeing it standeth vpon no firmer ground than that himselfe hath built vpon, we may without preiudice mistrust the foundation.

K 2 For

No law for brethren onely, by the mother to inheric.

Baba Batra.

f1 chro. 2. 32

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* Euseb. Eccle.
hist. lib. 1. ca. 8.

Herod burned
the Jewes re-
cords.

For (saith he) * Herod the son
of Antipater, pricked in mind
for the basenes of his birth, bur-
ned the ancient Records of the
Jewes Genealogies, supposing
thereby to deriue himselfe of no-
ble parentage. But certaine men
of the affinitie & kindred of our
Saviour, traueilling from Naza-
rites and Cochoba (castles of the
Jewes) into other Regions, ex-
pounded the foresaid Genealogies
out of booke of chronicles, as far
as they extended.

But who those traueillers &
expounders were, or what au-
thentike warrant those booke
bare, he nameth not, & there-
fore such testimonies suffice
not. Where, to manifest Io-
sephs sonneship vnto Eli, let vs
insert the sayings of Rabbi

Hacca-

Haccanas, the sonne of Nehemiah, a Doctor of great esteem among the Jewes.

** There was a Maide (saith hee) in Bethlem of Iuda, whose name was Mary, the daughter of Heli, of the kinred of Zerubabel, the sonne of Salathiel, of the tribe of Iuda, who was betrothed to Ioseph of the same kinred and tribe. Where, by him we see, that the virgin Marie was the daughter of Eli, & by her Ioseph is his son; & not by a second mariage, or seed raised to the deceased, but rather by the law of matrimony, as ^s Moses of Levi, was the sonne of Iethro the Madianite, and as ^h David of Iudah, was sonne to Saul of Benjamin.*

And the same law that made

K 2

Ioseph

** The testimony of the Rabbins touching Maries parentage.*

How Ioseph the sonne of Iacob is made the sonne of Eli.

^s Exod. 3. 1.

^h 1 Sam. 24. 17

Chap.6. *Genealogies shew God so be Man.*

How Iesus
made the son
of Ioseph.

* *Suidas* vp-
on the word
Iesus.

Ioseph to bee the sonne of *Eli*,
made Iesus likewise to bee the
sonne of Ioseph; and that hee
was so reputed and taken, let
the testimonie of the later
Iewes witness, whereof *Sui-
das* reporteth in a conference
happening betwixt *Theodosi-
us* an eminent Iew, and one
Philip a Christian Marchant,
in the daies of *Iustinian* the
Emperour, whose words to
this effect are thus.

* *In the Temple of Ierusa-
lem*, (quoth the Iew) *there
were two and twenty ordinarie
Priests: and as soone as any of
them died, the residue chose ano-
ther in his place. Now it hap-
pened that IESVS for his singu-
lar godlinesse & doctrine, was
chosen by them: and to the in-
tent*

tent they might know the name of
his father and mother, and re-
gister it according to the custome,
they sent for them; and Mary
came thither alone, because her
husband Ioseph was then dead.
And shee being asked the name of
the father of Iesus, answered up-
on her oath, that shee had concei-
ued him by the holy Ghost, and
reported to them the words of the
Angel. Moreover, shee told them
the names of the women that came
to her labour unlooked for: and
upon due inquisition thereof, whē
all things were found to fall out
true, they registred his name in
the register of the Priests in these
wordes, IESVS THE
SONNE OF THE
LIVING GOD, AND
OF THE VIRGINE
MA-

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MARY. Which Register was saved at the sacking of Ierusalem, and was afterwards kept in the citie Tiberias, and I being one of the chiefe among the Jewes (saith Theodosius) have there seene it: so that it is not ignorance, that holdeth mee in the lewish Religion, but the honour I haue among my countrymen.

By which, and others their owne testimonies, is euident how Ioseph was the sonne of Eli, by the mariage of his daughter, and how Iesus vvas the sonne of Ioseph by the mariage of his mother; both which were according to the law, and not by any naturall descent.

CHAP.

CHAP. 7.

*That Christ tooke no part of
his humanitie from Leui.*

THat *Christ* tooke any of his bloud or humane nature, either by father or mother from *Leui*, is more then the Scriptures doe warrant, God so distinctly separating the *Genealogies* of *Iudah* and *Leui*, for the *crowne* and the *miter*, that not any could claime both, by any due descent. Yet * some without prooffe haue imagined, that
Anna

Christ tooke
no flesh from
Leui.

* *Ranul. Cessensis in Policron. lib. 3. cap. 44.*

Chap. 7. Genealogies of Christ not from Levi.

*Suidas fauley
in his opini-
on.*

ⁱ Luke 4. 16.

^k Luke 19. 47.

*^l Luke 5. 34.
36.*

Anna the mother of the virgin *Mary*, was the daughter of a Leuite, wherby CHRIST IESVS (as they affirme) was both King and Priest, in a lineall descent from either Tribe. In which opinion, *Suidas* is so confident, that he saith: Christ in the right of *Leui*, was chosen a priest into the seruice of the Temple, and that he, by that authoritie in the Synagogue at ⁱ *Nazareth*, expounded the prophetic of *Isaiah*, and at ^k *Ierusalem* taught daily in the Temple. Therein following those, that thinke *Mary* by the mothers side of *Leui*, because *Elizabeth* the wife of *Zachary*, was of the daughters of *Aaron*, & by the Angels testimonie, ^l co-sin vnto *Mary*. But that *Mary* there-

therefore should be of *Leui*, it
proueth not.

For albeit that daughters
which were inheriters, were to
bestow themselues vpon men
of the same Tribes, lest their
possessions should bee trans-
ferred, or in the yeere of *Inbile*
reuerterd vnto the inheritance
of others; yet in others, and
especially those of the *kings* &
priests line, wee finde the prac-
tise contrary, & that vertuous
women, without breach of this
law did mary into other tribes.

For so did *Elisheba* of *Iu-
dah*, match with *Aaron* of
Leui, and *Miriam* of *Leui*,
with *Hur* of *Iudah*: *Hez-
ron* of *Iudah*, matched in the
tribe of *Manasses*, and *Da-
uid* tooke *Michal* the daughter
of

Why the law
of marrying
into their
owne tribes
was ordain'd.
" *Xu. 36. 3. 4.*

" *Exod. 6. 23.*

" *I chro. 2. 21.*
" *I Sam. 18.*
27.

Chap. 7. *Genealogies of Christ from Iuda,*

¹ 2 chr. 2. 14.

¹ 1 Kin. 7. 14.

¹ 2 chr. 22. 11.

¹ Indg. 21. 1.

*Elizabet was
from Iuda, &
not Mary frō
Leui.*

of *Saul* to wife. The mother of *Hiram*, a daughter of ³ *Dan*, married her second husband out of the tribe of ^r *Naphtali*: and *Iehoiada* the high priest, of *Leui*, married ¹ *Iehoshabeath*, the daughter of King *Iehoram* of *Iudah*: which thing had it bin vnlawfull, these godly persons wold neuer haue done it. And the oath had been needlesse vvhich the *Israelites* made in *Mixpah*, that ² none of them should giue their daughters to marry with the *Benianites*, if the law of God had debarred tribes from mixtures before.

Vpon this warrant therefore *Elisabet* must bee held a branch from *Iudah*, & not the blessed *Mary* to be a bud from *Leui*: whose husband and parents

rents were all of them knowne to be from *Dauid & Iuda*: neither did the *Pharisees*, vvhodaily waited occasions against *Christ*, euer cauill at his kinred or tribe, otherwise then calling him the sonne of a Carpenter, a Seducer, and " a friend to publicans and sinners.

" Mat. 11. 19.

But to satisfie *Suidas*, & such as thinke that by his grandmothers line he might supply the office of a *Leuite* in the Temple, let vs here what *Rambam* writeth concerning their Customs, who recordeth the Canons that the Iewes obserued in their Synagogues thus:

Rambam a conuerted Iew vnto Christianitie.

1. Onely a * *Leuite* must offer the Sacrifice. 2. But any of *Israel* might expound the law. 3. The expounder must bee an eminent man, and of

* The Customs of the Iewes recorded in their Canons.

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of great estimation. 4. He that expounded, might not leane vpon any pillar, deske, or bord. 5. Neither must any read, untill the master of the Sinagogue had commanded him. 6. He that was to read, was to open the booke, to reade the text, and to roule vp the booke again. These obseruances done, the people with silence attended the exposition; vpon which customs doubtlesse, S. James spake, when hee said, ^x that Moses of old time had in euery city the that preached him. beeing read in the Sinagogue euery sabboth day. And according to that custome S. Luke, recordeth the actions of our Saviour in these words:

y. And he came to Nazareth, where hee had been brought vp,
and

^x Acts. 15. 21.

y Luke 4. 16.

and as his custome was, hee went into the Sinagogue on the sabboth day, & stood up for to read. And there was deliuered vnto him the booke of the prophet Esaias: and when hee had opened the booke, hee found the place where it was written. The spirit of the Lord is vpon me, because he hath annointed mee, to preach the Gospell to the poore, hee hath sent me to heale the broken hearted, to preach deliuerance to the captiues, and recouering of sight to the blinde, to set at libertie them that are brused. To preach the acceptable yeere of the Lord. And he closed the booke, and hee gaue it againe to the Minister, and sate downe: and the eyes of all them that were in the Sinagogue were fastned on him. And

Chap. 7. *Genealogies of Christ from Iuda,*

And hee began to say unto them, This day is this Scripture fulfilled in your eares. And all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth: And said, is not this Iosephs sonne?

Christ according to the Canon's read in the Synagogue, as any Israelite might read.

Note here how many things of the *Hebrews* traditions our Lord then observed; hee stood vp to read; the booke was deliuered to him; hee opened the booke, and found the place; he closed the book; and the eyes of all that were in the *Synagogue* were fastned on him. Thus we see by many circumstances that our Lord read, as any of *Israel* might, as well as *Leui*. So *Paul* and *Barnabas*, the one doubtlesse of *Beniamin*, though the other were

were of *Leui*, both at *Antioch*,
and neither of them knowne
for *Apostolike* calling; were de-
fired by the ² *Rulers* of the *Sy-*
nagogue to speake wordes of ex-
hortation after the reading of the
law.

² *Act. 13 15.*

If *Suidas* then had obserued
this text, or had knowne this
practise in the *Iewes Syna-*
gogue, hee would neuer haue
thought that a *man* by the line
of his *mother*, might bee ac-
counted a *Leuite*, or by that
right, vse the function of a
Priest. And whether *Hismeria*
the mother of *Elisabet*, that
bare the *Baptist*, and *Anna* the
mother of the blessed *Virgin*,
that bare *Christ*, were *Sisters*;
and both of them the daugh-
ters of *Issachar a Leuite*, (as

L

some

Chap. 6. *Genealogies shew God to be Man.*

* Ramulhus
Cetrensis in
Polychron. lib.
3. cap 44.

a Iohn 14.30.

* some affirme) is not canonically, and therefore I hold it no Article of faith.

For *Christ*, that was to fulfill all righteousness, so came, and carried himselfe in his office, and actions, as in that searching age ^a *the Prince of the world could find nothing amisse in him*; and the seuer punishments shewed vpon them, that essayed to beare both the *Scepter* and *Censure* in one hand, might haue staied their pennes, that make this Prince of *Iudah* to be a *sacrificer* from *Leui*.

b 2. Sam. 6.6.

c 2. Chro. 26.19.

For see we not the death of ^b *Vzzah*, onely for touching the *Arke*; and the leprosie of ^c *Vzziah* for attempting to burne *incense*; both of them of *Iudah*.

Judah, and not consecrated to minister before the Lord, as they of *Aaron* were. And contrariwise, when the * *Leuites Machabees*, lastly vsurped the Scepter of *Judah*, and set his Crowne vpon their owne mitred heads; they not onely made way by emulations and slaughters each of others, vnto an * *Idumean Herod*, to obtaine the Kingdome; but also became *Saduces* themselves in religion, which * *Sect* denied the Resurrection of the body, and held that the soules of men perished with their bodies, and that there was neither ^d Angell nor Spirit.

But that *Christ* was a Priest, we deny not; yea, our great high Priest, which ^e made a re-

L 2 con-

* *Ioseph. Anti-*
quit. lib. 13. &
14. & 15.

* *Ioseph. bel.*
Iud. lib. 1. cap.
15.

* *Ioseph Anti-*
quita. lib. 18.
cap. 2.

^d *Act. 23. 8.*

^e *1. Iohn 2. 2.*

Chap. 7. Genealogies of Christ from Iudah,

¹ Heb. 7.

¹ Heb. 7. 14.

conciliation for the sinnes of the whole world, wee acknowledge him; yet after another order then Aarons was, and of another tribe, then that of Levi, euen of the tribe of Iudah, and order of Melchisedeck: for it is euident, saith the Apostle to the Hebrewes; that our Lord sprung out of Iudah, concerning which tribe & Moses spake nothing touching the Priesthood: In which his office hee continueth a Priest for euer, and in whom likewise the gouernment of his peace was prefigured: so as in his person alone is accomplished the attributes that Iſaiah and David giue, the one prophesying of his Priesthood, and the other of his Kingdome thus:

Tou-

Touching his Priest-hood,
 saith *Isaiah*; ^h *The spirit of the* ^h *Lord is upon me, because he hath*
annointed mee to preach good ti-
dings to the mecke, hee hath sent
me to bind up the broken harted,
to proclaime liberty to the Cap-
tives, and the opening of the pri-
son to them that are bound. And
of his Kingdome, saith David;
ⁱ *Thy throne O God, is for euer*
and euer: the Scepter of thy king-
dome is a right Scepter; thou lo-
uest righteousnesse, and hatest
wickednesse: Therefore God, thy
God hath annointed thee with oile
of gladnesse aboue thy fellowes:
 Lord seale them both by thy
 spirit in our hearts, that with
 thee wee may raigne ^k *Kings*
and Priests, as himselfe the true
witnesse, hath promised.

^h *Isa. 61. 1.*ⁱ *Psal. 45. 6.*^k *Apoc. 1. 6.*

CHAP. 8.

*That Iesus was the right
heire to Salomons Crowne,
and lawfull King of the
Iewes.*

Christ his
right to Salo-
mons Crowne
is diuersly in-
serted.



Salomons house
ending in *Ieconiah*, according to
the Prophets, and
Zerubbabel of *Nathan*'s family made Prince of
Iudah, the right that *Christ* had
to *Danids Throne*, is diuersly
from *them*, by our holy Euan-
gelists inserted: for *a S. Ma-*
tthew

a Mat. i.

threw from *Salomon*, *Ieconiah*,
Abiud, and *Ioseph*, legally inter-
 resteth *Iesus* vnto *Dauids*
Crowne: but ^b *S. Luke* naturally
 from *Mary*, *Eli*, *Rhesa*, and *Na-*
than, ascendeth to the first
 man *Adam*, to shew him the
Emanuel according to the pro-
 mise: both of them breathing
 from one, and the same spirit,
 that *Christ* is *Dauids* sonne, and
Iudahs King, the expectation of
 the Gentiles, and the hope of *Is-*
raell: and how manifest that is,
 the Scriptures declare.

For when *Dauid* was fully
 established vpon that *Throne*,
 had brought vp the *Arke* to
 the prepared *Tabernacle*, and
 intended to haue built that
 more faire and conuenient:
 this message was brought him

L 4

by

b Luke 3.

No disagree-
 ment betwixt
 our Euange-
 lists.

c 1. Chr. 22. 8.
Dauid forbid-
den to build
Gods Tem-
ple

by the Prophet *Nathan* from
the Lord.

*Thou shalt not build a house
for mee to dwell in ; for thou hast
shed much blood ; and hast made
great warres. But when thy daies
shall bee fulfilled , and thou shalt
 sleepe with thy fathers : I will set
up thy seed after thee, which shall
proceed out of thy Bowels ; Hee
shall build an house for my name ;
and I will establish the throne of
his Kingdome for euer. ^d I will be
his father , and hee shall bee my
sonne ; if he sinne, I will chasten
him with the rodde of men , and
with the stripes of the children of
men : but my mercy shall not de-
part away from him, as I tooke it
from Saul, whom I put away be-
fore thee.*

^d 2. Sam. 7. 14.

And albeit this house and
King-

Kingdome in their Spirituall meaning, were built, and established in, and by *Christ*; yet literally they were performed in *Salomon*, whose works were so glorious, and peace so famous, as they were figures of the true substances following.

But that *Salomon* sinned, is manifested by his story: for *his* *wines turned away his heart after other Gods*; when hee suffered the worshipping of *Asteroth* the Goddesse of the *Zidonians*, *Milcom*, the abomination of the *Amorites*, *Chemoosh*, the idoll of *Mosab*, and *Molech* the Diuell of the *children of Ammon*. For which cause *God* did chastise him, by the rebellions of *Hadad* the *Edomite*, of *Rezon* King of *Damascus*, and of

Christ the spirituall Temple.

Hee had 700. wives, and 300. concubines.

1. King. 11. 3.

1. King. 11.

14.

1. King. 11. 4.

^h 1. King. 12.
16.

1 2. Sam. 7. 15.

Salomon saued
notwithstan-
ding his great
sinnes.

of his seruant ^h *Ieroboam*, that
rent his Kingdome after him,
and carried away ten tribes.

These were the Rods in
Gods hand, that corrected his
offences, but his ⁱ *mercy he took*
not from him, as he had promi-
sed; whose saluation notwith-
standing these his great sinnes
is confirmed by these many,
and more testimonies of scrip-
tures: *He loued the Lord.* 1. Kin.
3. 3. and is likewise called, *the*
Lords beloued. Nehe. 13. 26. *His*
Iedidiah. 2. Sam. 12. 25. *Hee*
pleased the Lord: 1. Kings 3. 10.
was a true Prophet: 1. Kings 8.
48. *a figure of Christ:* Luke 11.
31. and a repentant King, as
his booke *Ecclesiastes* suffici-
ently sheweth.

His *sonnes* after him for the
most

most part were extreame-
 wicked; for of nineteen kings
 of *Iudahs throne*, frō his loyns
 discended, twelue are noted
 to bee extreame-ly impious,
 who often prouoked, and last-
 ly procured, the vtter subuer-
 sion of that glorious *kingdome*,
 which whilst it stood, was the
 glory of the earth, and a figure
 of the *Celestial* that is to come.
 The want of issue then which
 failed in *Ieconiah*, was the *Rod*
 wherewith *God* scourged him
 and his *Kingdome*: and how
 that fell out, let vs see by the
 Prophets.

The first rent then of *Salomons Kingdome*, may bee saide
 to begin in his owne life time,
 when *Ahijah* the *Shilonite* rent
 the new garment that *Jerobo-*

Salomons po-
 sterity ex-
 tremely wic-
 ked.

1 King. 12.
 30.

am

Salomons King-
dome rent by
his seruant,

am ware into twelue pieces, re-
taining onely two, and deliue-
red him tenne: by which was
signified, the tenne tribes that
God would take from *Salomons Throne* and *Sonne*, and
giue them vnto this *Ephra-
shite* the Sonne of *Nebat*.

1 I. King. 12. 27

All the Kings
of Israel inte-
sted with Iero-
boams finnes.

Who no sooner was made
King, but that hee set vptwo
golden Calues, the one at *Dan*,
and the other at *Bethel*, for his
people to worship; lest in re-
turning to *Ierusalem*, ¹ their
harts should retorne to the Lord,
and their subiection vnto *Re-
hoboam*. With this his sinne all
the Kings of *Israel* were pol-
luted, onely *Shallum*, and *Ho-
sheah* excepted; for with that
sinne they are not charged,
though otherwise they were

as wicked as the rest. And this was the cause that mooved the prophet *Hosheah* to say, *"thy calfe, O Samaria hath cast thee off.*

" Hosea 3. 3.

And with the like sinnes and sores of impieties, the Kings of *Judah*, that had matched in mariages with the Kings of *Israel*, were likewise infected; for *" from the sole of the foote, even unto the head*, their prophet *Esay* found no soundnes, but *wounds, and swellings, and sores full of corruptions*: wherefore hee threatneth, that their *Country should be desolate, their Cities burnt with fire, and their Land deuoured by Strangers.*

Judahs Kings as wicked as Israels.

" Esay 1. 6.

Hosheah compared the princes of *° Judah*, to them that remooved the bound, and their goodnes

" Hosb. 5. 10.

p Mich^a 3.10.

9 Zeph. 33.

* Iere. 5.3.4.

* Eze. 2.2.

goodnes to the morning clowd or
dew, that goeth away. Their
p Princes, saith Micah, build vp
Zion with bloud, and Ierusalem
with iniquitie; the best of them
is as a Brier, and the most righte-
ous of them is sharper then a
thorne. Her Princes, saith Ze-
phaniah, ⁹ are as roring Lions,
her Iudges are as wolues, her
Prophets are light and vaine per-
sons, and her Priests haue polln-
ted the Sanctuary, and wrested
the Law.

Jeremy complained that their
* faces were as flint, and that nei-
ther small nor great, regarded
Gods iudgements. And Ezechiel
was sent to ¹ a rebellious people,
impudent, & stiffe-hearted chil-
dren: vvhich two last, with
Daniel the prophet, saw the
king.

kingdoms ruine, & Iudahs capti-
tivity.

For after the death of good
Iosiah, wounded to death in
the battel at Megiddo, by Pha-
raoh Necho^r king of Egypt, his
wicked sonnes soone pulled the
plagues threatned by the pro-
phets vpon themselves & peo-
ple.

² 2 Chron. 35. 20.

For Ichoahaz the younger
brother, beeing anointed king,
after three moneths of wicked
raigne, ^u Necho captiuated, &
caried into Egypt, (vwhere he
died) inthroning Iehoiakim the
elder brother in his stead. But
the King of Babel growne
great, ^x Iehoiakim becam his sub-
iect for three yeeres, and then
rebelled. Wherupon the Land
began to feele the tyrannie of
the

^u 2 Kin. 23. 34.

^x 2 Kin. 24. 1.

y Micha. 5. 6.

the y land of *Nimrod*: so fearefully threatned, and tyrannically described by the former Prophets.

a Habak. 1. 7.

For *Habakkuk* tearmed them ^a a bitter, furious, and terrible Nation, whose horses were swifter then the Leopards, and more fierce then the wolves in the evening. *Joel* told them, that their

a Joel. 1. 6

^a teeth were like the teeth of a Lion, and had the iawes of a great Lion. *Jeremie* called them a ^b mighty & very strong Nation, whose *Quincr* was an open Sepulchre. *Ezechiel* saw the ^c tops

b Iere. 5. 16

c Eze. 17. 3

of the Cedars of Libanon broken off, and caried into the Land of Marchants, by the Eagle of Babel. And ^d *Daniel* saw Babels King like a Lion with Eagles wings, beeing himselfe caried

d Dan. 7. 4.

cap.

captiue, in the first captiuitie,
with periured *Iehoiakim*, whose
buriall was the buriall of an
Asse, and whose successor was
his sonne *Ieconiah*, of whom
the Lord by *Jeremy* spake thus:

2 King. 24. 2.

I will giue thee into the hand
of them that seeke thy life, & in-
to the hand of them, whose face
thou fearest, euen into the hand of
Nabuchadnezzar, king of *Ba-
bel*, & into the hand of the *Chal-
deans*: And I will cause them to
carry thee away, and thy mother
that bare thee, into another coun-
trei, where ye were not borne, &
there shall yee die. But to the land
wherunto they desire to return,
thither they shall not returne. Is
not this man *Coniah* as a despised
and broken idole, or as a vessell
wherein is no pleasure? where-

Jerem. 22. 25.

fore

The whole
earth is to
take notice
that Ieconiah
died childles.

fore they are cast out into a Land
which they know not. O earth,
earth, earth, heare the word of the
Lord, thus saith the Lord, write
this man childles, a man that shall
not prosper in his daies: for no
man of his seed shall prosper, to sit
vpon the throne of Dauid, or to
beare rule any more in Iudah.

¶ Eze. 21. 25.

Of whose successor, crown,
and kingdome, the Prophet E-
zechiell further speaketh, when
Nabuchadnezzar (after he had
captiuated Ieconiah in Baby-
lon) had set his vnckle Zedekiah
vpon Iudahs throne. ¶ Thou
Prince of Israel (saith hee) pol-
luted and wicked, whose day is
come when iniquity shall haue an
end, Thus saith the Lord God, I
will take away the Diademe, and
take off the Crowne: this shall be
no

no more the same : I will exalt
the humble, and will abase him
that is hie. I will ouerturne, ouer-
turne, ouerturne it, and it shall
bee no more, untill hee come
whose right it is, and I will giue
it him.

And for the reuerfing of
that Crowne into another fa-
mily, the words of the Pro-
phets *Jeremy*, and *Haggai* doe
witnesse. The one speaking
thus; ^b *As I liue, saith the Lord,*
though *Coniah* the sonne of *Ie-*
hoiakim king of *Iudah*, were the
Signet of my right hand, yet wold
I pluck thee thence : is not this
man *Coniah*, as a despised & bro-
ken idoll ? And the other thus,
ⁱ *In that day, saith the Lord of*
hosts, I will take thee O Zerubba-
bel my seruant, the son of Sala-
thiel,

M 2

thiel,

Thrice is the
earth named,
to warne at-
tention that
Ieconiah
should die
childles; and
thrice is pro-
claimed the
ouerturning
of *Salomons*
crown, and
reuerfing it to
another fami-
ly.

^b *Iere, 22, 24.*ⁱ *Hagg, 1, 23.*

thiel, saith the Lord, and I will make thee as a Signet: for I haue chosen thee saith the Lord of Hosts.

Nothing plainer then the speeches of the ending of Salomons poe-
Reuue.

If seuen thunders of wrath should sound the period of any posterity, how could they bee lowder or plainer, then these vniuersall speeches pronounced against *Ieconiah*, *O earth, earth, earth, heare the word of the Lord, write this man childlesse*: Or the change of state in any kingdome, then this of *Zedekiahs* crowne; *I will ouerturne, ouerturne, ouerturne it, it shall be no more the same.* Or what could be more distinctly said, who should be cast off, then this of *Iechoniah* by name, a vessel without pleasure: & who chosen Gods Signet, than *Zerubbabel*,

rubhabel, that built the Lords Temple, and brought forth the head^k stone thereof with shouts, crying, grace, grace. Let vs then that haue eares to heare, heare what the Spirit hath spoken of *Iudahs* temporall Crowne; and speaketh of him vnto whom it spirituallly belongeth.

¹ *Zach. 4. 7.*

¹ Behold, the daies come saith the Lord, I will raise vnto *Dauid* a righteous Branch, and a King shal raigne and prosper, and shall execute iudgement and iustice in the earth. In his dayes *Iuda* shall be saued, and *Israel* shall dwell safely: and this is the name wherby hee shall be called, THE LORD OVR RIGHTEOUSNESSE.

¹ *Iere. 23. 5.*

Which speech of *Jeremy* is far milder, thē that which was

M 3 thun-

▪ 1 King 19. 11

Judahs kings
from Salomon, had no
promise that
Christ should
come of them,
much lesse Israels
wicked kings, as A-
chab and his
wife Iezabel
that spirituall
fornicatrix.

thundred out before, and like
vnto the still voice that spake
to ^m *Elisab*, after the tempest of
winde, earthquake & fire, had
rent the rocks and mountains
in peeces.

This *righteous Branch* then,
must not be brought from *Salomons Stem* of wicked kings,
nor from the halfe bloud of
Achab, by his daughter *Athaliah*
that died in their sinnes,
seeing that both roote and
branch were cut off in *Ieconiah*,
and all threats of destruction,
as well to the house of *Israel*
as *Judah*, accomplished,
when the want of issue in him
was declared to the world.

But against this proclamation
of *Jeremy*, the *Jewes* haue
their answer; namely, that
these

these words are not meant for a *childlesse posteritie*, but for a *Seed* that should not inherit in the fathers possession: for thus *Dauid Kimchi* comments vpon this text, *Write him childlesse: If Ieconiah had sons* (saith hee) *they died in his life time; if hee had none, then should hee haue none to gouerne: for not Salathiel his sonne, but Zerubbabel his nephew, ruled in Iudah after him.*

And the threats in the law of a *childlesse posterity*, they expound in the same sense: for where it is said, *Hee that lyeth with his Aunt, or with his brothers wife, to vncover their nakednesse, shall die childlesse: That is meant* (say they) *that a seede so begot, shal not inherit the patrimony.*

The Rabbins
seek starting
holes to a-
uoid the text.

▪ *Leuit. 20. 10.*

In *Gen* 15. 2
Leu 20. 20
Leu 20. 31
Ier 22. 50

• *Gene* 15. 2.
 Abrahams
 complaint
 was the want
 of issue of his
 body, and not
 for want of
 an heire to
 succeed him.

trimony: whereas in truth it in-
 forceth a far greater defect.

For *childlesse* in the Hebrew,
 from the roote ערר is עריר,
 which wordes is vfed foure
 times in the old Testament, &
 signifieth *one rooted up*, or *one*
who hath not in himselfe a roote
for heires of his own body. A dee-
 per signification by much, the
 the want onely of an heire for
 inheritance; as in the answer
 of *Abraham* to God is appa-
 rant, • *What wilt thou giue mee*
 (*saith hee*) *seeing I goe* ערר
childlesse? and the *Steward of*
mine house is this Eliezer of Da-
mascus: behold, to mee thou hast
giuen no seed, and loe, one borne
in my house is mine heire. Heere
 it is most manifest, that his
 speech was a complaint for want
 of

of issue from his body, & not for want of an heire, which wee see hee had ordained & provided; and so must ^{Gen. 17.} *יְרֵמְיָהוּ* in *Jeremy*, be taken against *Ieconiah*, that childlesse man.

And no otherwise can the malicious Iewes force it; but by forcing a glosse vpon Gods decree, saying, that *Ieconiahs* repentance, altered Gods purpose and oath: for in their *Gemera* or *Babylonian Talmud*, thus they write; Captivity maketh reconciliation for three things spoken of by *Jeremy*, * the sword, hunger, and plague, which they that abode in the Citie should suffer: but hee that did yeeld to the *Caldeans*, should haue his life for a prey. Nay, saith *Rabbi Iochanan*; Captivity maketh reconciliation

* *Iere. 21. 9.*

* *Rabbi Iochanan* cited by *Ma Bro.* in manuscript.

tion for all things; for though it be written, Write Ieconiah childlesse, yet was it afterwards written, the sonne of Ieconiah was Salathiel, and his sonne Zerubbabel a Signet upon Gods finger.

* Exeod. auth.

* Rambam also in his Treatise of Repentance, bringeth in Ieconiah for an example who (saith he) was a signet pluckt off, and in Zerubbabel was a Signet placed againe. And Kimchi the Spanish Iewe, is so farre from hauing him die childlesse, that he will haue the word *Afir* in I chro. 3. 17. to be the proper name of a man, and that man, Ieconiahs sonne.

¶ E/ay 9. 21.

But let vs see how ¶ Ephraim herein fighteth against Manasses, and Manasses against Ephraim: for this was a principall point

point held of the ancient Rab-
bins, that repentance could not
put back a decree made with an
oath. And the Babylonian Thal-
mud in Sanedrin, expoundeth
Assir for a restraint or prisoner,
and not for the proper name
of a man. Moreouer, their Se-
dar olam zuta, affirmeth, that it
was but the Rabbins report, that
Salathiel was the naturall sonne
of Ieconiah. And Kimchi, with
Salomoh Tarchi, vpon the 12. of
Zachary confesse, that Nathan
there named, was the sonne of
Dauid, who should not haue
beene mentioned as a princi-
pall man to Zerubbabel, vnlesse
he were of his family.

But as touching, that it
could not put backe a decree
made by oath; Did that of
Zede-

Rabbin a-
gainst Rabbin.

1 Iere. 24. 8.

1 Deut. 3. 26.

1 Ex^o. 14. 10.God altereth
not his oath.

Zedekiah, and them that were carried away with him, make them the ^r *bad figges that could not be eaten*, any better? Could that of ^s *Moses* (notwithstanding his earnest prayer, preuaile for his entrance into *Canaan*? or the *Israelites*, whereof no doubt many were repentants, to enter the *Rest*, when God had sworne the contrary? Nay, if ^r *Noah*, *Daniel* and *Iob*, should not bee heard against Gods decree, *offamine*, *pestilence*, and *sword*, shal wee think that *Ieconiah* (whose repentance is not read of, and whose captiuitie remained thirty seauen yeeres in *Babylon*, euen all his life long) could alter Gods oath, as touching posteritie? And yet these miserable men,

seeke

seeke to continue a succession
from this *childlesse man*.

For *Aben Ezra* in his pre-
face to *Salomons Song*, calleth
the *Messiah*, *Salomon*, because
(saith he) *hee should be the sonne*
of Salomon, as from *Dauid* hee is
called ^a *Dauid*, the *Prince euer-*
lasting. But had that *Rabbin*
considered, that no such pro-
mises were spoken concerning
Salomons sons, nor that *Prince*
Dauid there named, was na-
med before that *Salomons*
house failed in *Ieconiah*: hee
might haue known how *Christ*
had been *Salomons sonne*. His
sonne he was indeed, as a *King*
and *Succeſſor*, but not as a *man*;
as his *heire* to his *crowne*, but
not of his *loynes*.

^a *Eze. 37. 25.*

And I could haue wished
that

Chap. 8.

Genealogies prooue Christs

For Augustin Marlorat saith that Alsir, Salathiel, Melchiram, Phedaia, Sennefer Iechinas, Hosania, & Nadabiah, were the sonnes of Ieconiah in Matth. 1. 12.

The word begetting, in S. Matthew, vrged somewhat too naturally.

that *Christians* also had not been so forward in following the *Rabbins* heerein, and in vrging the text of S. *Matthew* in *Ieconiahs begetting of Salathiel*, somewhat too naturally; as *Lyra*, *Lucidus*, *Annius*, *Messeus*, & many others haue done: who leane so waightrily vpon the outward phrase of *begetting*, that the maine prop of *Diuinitie* is thereby overburdened.

For they by S. *Matthew*, & the first booke of *Chronicles*, would make a *liniall* and *naturall succession* from *Ieconiah* to *Salathiel*, as the *Rabbins* haue done; & would continue *Salomonsline* vnto *Ioseph*, the husband of the *virgin Mary*, without breach of *succession*. The words

words of either texts are these,
in the *Chronicles* thus, *And the
sonnes of Ieconiah, Asir, Sala-
thiel his sonne.* 1 *chro.* 3. 17. And
in *S. Matthew*, thus, *And after
they were brought into Babylon,
Ieconiah begat Salathiel.* *Mat.*
1. 12.

But if speeches heere spo-
ken must bee taken in a pro-
creating sense, then was *Zede-
kiah*, as well as *Salathiel* sonne
vnto *Ieconiah*: for in the first
of *Chronicles*, chap. 3. ver. 16.
thus it standeth; *And the sonnes
of Ioachim, Ieconiah his sonne,
and Zedekiah his sonne.* Which
Zedekiah in the verse immedi-
ately before, is said (as truth is)
to be the * *sonne of Iosiah*. But
in the second of *Chronicles* he
is called the brother of *Ieconiah*.

* *Iere.* 37. 1.

ah. chap. 36. 10. And yet in the second of the booke of *Kings*, he is said to be the brother of *Ieconiah* his father. 2 King. 24. 17. So that by these places, hee is both *uncle, brother, and sonne* to *Ieconiah*, and yet all of them true, either in *nature, inheritance, or succession*. And if these seeme not strange in him, nor that *line*, why should *Salathiel's* sonneship be so naturally wringed in *Mathew*, whom *S. Luke* cleareth to be the *son of Neri*: and so doth *Zachariah* in naming *Nathan* for a chiefe family of *David*.

y *Zech* 13. 12.

The purpose
whereunto *S.*
Matthew di-
ueth, must be
considered.

And that *S. Matthew* meant no other wise of *begetting* then of *heires* to *Salomons* crown, appeareth by himselfe, who in recording his successors, fol-
loweth

loweth neither an *naturall succession*, nor an *exact descent*. For he maketh *Ioram* to beget *Ozias*, whereas the *Chronicles* tels vs, that *Oziah* was the immediate sonne of *Amaziah*, and was four descents after *Ioram*, his great *Grandfather*, who died 64. yeeres before *Oziah* was borne.

So likewise he saith, that *Iosias* begate *Ieconias*; who notwithstanding was his *Grandchilde*, and sonne vnto *Iehoiakim*, the second sonne of *Iosias*.

Whereby wee see no *naturall succession* vrged by the *E-uangelist*, but rather such as makes a *Successor*, a *son* to the *childlesse*, or an *heire* of vwhat consanguinitie so euer, to be a

N. sonne

Chap. 8.

Genealogies proue Christs

Ioseph. Antiq.
lib. 2. cap. 5.

2 King. 20. 34

sonne to the issuelesse possessor. So Moses was meant the sonne of Pharaohs daughter. And so ² Basba was father vnto Ahab, though sauing the Throne, hee was no kin vnto him; for Basbas house ended in his sonne Elah.

And in casting of his Catalogue into three *fourteene generations*, wee see another intent, then a continued *succession*: for though the *first* diuision is so in account, yet in the *second*, foure are omitted; and in the *last*, *Ieconiah* (before reckoned) must againe be accounted, and the *virgine Mary* included, to make vp that number.

Foure Kings
omitted in S.
Mathews Ca-
talogue.

The foure omitted, are *Aba-
ziah*, *Iosab*, *Amaziah*, and *Ie-
hoiakim*, all of them Kings of
Iudah,

Judah, and for bad gouernment
 flaine in their sinnes; the ^a *first*,
 by *Iehu*, king of *Israel*, the ^b *se-*
cond and ^c *third*, by their owne
seruants, and the ^d *last*, by *Na-*
buchadnezzar King of *Babel*.
 These, vnworthy of title, that
 were not worthy of life, Saint
Matthew omitteth, to shew
 that the child *Iesus* (whom the
 starre led vnto, and the Wise-
 men sought after) of *Mary* of
Beth-lehem, and of *Judah*, was
 the onely heire, and lawful suc-
 cessor vnto those lawfull Kings,
 that without debar or excepti-
 ons had sate vpō *Judahs* throne;
 for other reason of omission
 we finde none.

And that the Euangelist
 spake of the heires of the crown,
 and not of the kinreds in bloud,

N 2

it

^a 2 King. 9. 27^b 2 King. 12. 20^c 2 Chr. 25. 27^d 2 Chr. 36. 6

S. *Mathew* ascendeth no higher then *Abraham*, who first had promise of the kingdom. But S. *Luke* vp to *Adam*, vnto who the promise of *Christ* was made.

it further appeareth, in that hee ascendeth by the *legal line*, through *Ioseph*, *Abiud*, *Ieconiah*, & *Salomon*, no higher thē vnto *Abraham*, who first of the Fathers had promise either of *king* or *kingdom*: whereas S. *Luke*, our other *Euangelist*, in the *naturall line*, by *Mary*, *Eli*, *Rhesa*, & *Nathan*, ascendeth vp vnto *Adam* the first man, to whom the promise was made of *Christ his humanity*. Both which together from *Dauid* downeward (that the eye may witnes what the purpose was of the *hol'y Ghosts* pen in the hands of these *Scribes*) is here in this ensuing *Table* expressed, to sight so plaine, and for truth so strong, that *a man running, may read*, and imbrace it with faith.

* *Haba*, 2. 2.

Dauid

DAVID.

Jesus Christ by law is beire unto these.

Salomon.
Roboam.
Abia.
Asa.
Iosaphat.
Ioram.
Achaziah.
Ioash.
Amaziah.
Ozias.
Ioatham.
Achaz.
Ezekias.
Manasses.
Amon.
Iosias.
Ioakim.
Ieconias dying childles, his son is,

These with Ioakim, are omitted by Saint Matthew.

Nathan.
Mattathias.
Menan.
Melea.
Eliakim.
Ionan.
Ioseph.
Iuda.
Simcon.
Leui.
Matthat.
Ioram.
Eleazar.
Iose.
Pr.
Elmodan.
Cosam.
Addi.
Micht.
Neri.

Jesus Christ by nature came of Ioseph.

Salathiel.
Pedasiah.
Zorobabel.

In these two oray the Evangelists agree.

*Write this in CONIAH child-
lesse. Iero. 22. 30.*

Jesus Christ supposed, and by law, is Son unto these,

Abiud.
Eliakim.
Azer.
Sadoc.
Achun.
Elihud.
Eleazar.
Matthan.
Iacob.

The Saint of the most High. Dan. 7.

The holy Seede, the Substantive. Esay 6.

Rhesa.
Ioanna.
Iuda.
Ioseph.
Semei.
Matthathias.
Matth.
Nagge.
Isli.
Naum.
Amos.
Matthathias.
Ioseph.
Ianna.
Meichu.
Leui.
Matthat.
Heli.

Jesus Christ by nature, is Sonne unto these,

Joseph the husband of Mary.

IESVS
Child.

CHAP. 9.

*How the Euangelists agree,
in recording Christ to bee
the sonne of Dauid, and
heire of Salomon.*

THe Euangelists thus
breathing frō one
and the same Spi-
rit, that Iesus is the
Christ, and King of
the Iewes, S. Matthew from
Salomon, Ieconiah, Abiud, and
Ioseph, prosecuteth onely his
legall and princely line: wheras
S. Luke, leauing the legall, fol-
loweth his naturall, without
men-

mention of any of them in *Mat-
thew* (besides *Salathiel* and *Ze-
rubbabel*) as in this *Table* is evi-
dently seen. And both of them
with the former *prophets* agree-
ing, that in his *person* alone met
all the promises that God had
made for his *son Christ*: and so
carry themselves in making
him *heire* of all; as no discord is
heard in their heavenly sounds.

But that the ^a *spirits of the
prophets may bee subiect to the
prophets*, and the text not for-
ced to a ^b *private interpretation*;
let vs see how *Salathiel* is
brought to bee a *sonne* to *Ieco-
niah* by *law*, and by *S. Mat-
thew*: whom *S. Luke* maketh
to be, by *nature* the *son* of *Ne-
ri*: vpon which seeming disa-
greement, rests the supposed
disse-

The Euange-
lists in their
true mea-
nings differ
not.

^a 1 Cor. 14. 32

^b 2 Pet. 1. 20

difference betwixt our *Euan-
gelists*.

c I Chro. 3. 17.
d Matb. 1. 12

e Iere. 52. 31.

The affirmation of S. *Ma-
thew* is, (taking his record out
the first booke of the *c Chroni-
cles*) that *d Ieconiah* begate *Salathiel*, with this addition annex-
ed, *After they were brought into
Babylon*. In which place, as *e Je-
remy* tells vs, *Ieconiah* liuing, *Af-
fir* a captiue the space of thirtie
seauen yeres, euen to the last of
Nebuchadnezzar, was in the
first of *Euil-merodach*, King of
Babel, taken out of prison, placed
amongst his Princes, and maine-
tained in kingly estate to the day
of his death.

When hauing no issue of
his own body begot, *Salathiel*
his neereft kinsman must
needes be his heire, as the law
required,

required; for thus by *Moses* it standeth written; ^f *If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter; & if he haue no daughter, yee shall giue his inheritance vnto his brethren; and if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren; and if his father haue no brethren, ye shall giue his inheritance vnto his kinsman, that is next to him of his family: and this shal be vnto the children of Israel a statute of iudgement.*

^f Numb. 27. 8.

The next of kin must inherit by the law.

In this state then stood *Ieremias*, without sonne, without daughter, without brother, without uncle, or fathers brother: and therefore by *Ieremy* was proclaimed a *childlesse man*. When, according to the pre-

script

script of the law *Salathiel*, his neereſt kinsman was declared his ſucceſſor, and in that ſenſe is he called his ſonne, who was by nature the ſonne of *Neri*, as *S. Luke* in recording the natural line hath laid downe.

Salathiel thus made a ſonne in ſucceſſion, his owne ſucceſſor likewise is ſaid to be his ſonne: which was *Zerubbabel* his grand-child, the ſonne of *Pedaiah*, as *1 Chronicles 3. 19*. But the ſaid *Pedaiah* dying in *Babylon* before his fathers adoption; & *Zerubbabel* made Prince ouer the people returned, hee is therefore called the ſonne of *Salathiel*: and in the bookes of *Ezra*, *Haggai*, and *Zechariah*, where the gouernment is touched, *Pedaiah*

Pedaiah omitted in moſt texts.

ah

his euer omitted; and with the like silence, for that cause is ouerpasse by both the *E-uangelists*. * *Lyra* vpon *Mathew* iudgeth that his mention was smothered with the roles of *Genealogies* which *Herod* consumed, * when hee burnt all the princely pedegrees of the *Kings of Iudah*, intending thereby to deriue himselfe of some great parentage; as (saith he) by the same combustions, the old Testament is silent from *Abiud* to *Ioseph*, either for names or actions: onely the bookes of the *Maccabees* are some stay for stories of those times.

This silence then ouershadowing *Abiud* and *Rhesa*, by those names vnkown in the old Testaments record, are not-

* *Lyra* vpon
Math cap. 1.

* *De Plesie* in
vera. Christi. Re-
lig. cap. 29. ci-
ting his say-
ings from
Philo.

1 Chr. 3. 19.

The Catalogues by which *Mat-
thew* and *Luke*
wrote, saved
from *Herods*
flames of de-
struction.

notwithstanding by the learned, iudged to be *Mesballam* and *Shelomith*, the sons of *Zerubbabel* therein mentioned, whose *Genealogies*, as now they stand in our *Euangelists*, escaping the flames of *Herods* destruction, were preserved, they thinke, by some faithfull *Iew*, or else were received from *God* by holy reuelation, as many other things were at the coming of *Christ*. Which later opinion liketh *some* well, vvho make a symptome betwixt the first age, and this last, thus, *As the first Fathers were reuealed by Gods own oracle vnto Moses, without president of writ: so the last Fathers, by the same Spirit, were reuealed vnto the Euangelists, without any prescript*
of

of record: which notwithstanding seemeth rather a shadow then any shew of truth.

But by what warrant soeuer they wrot, this is most certaine, that their *Records* vvere neuer contradicted by any *Pbarise*, *Scribe* or *Priest*, then liuing, who daily waited occasions to impugne their doctrines: which thing in that age then yielded vnto by the most malicious *Iewes*, may not now without offence bee called in question among vs the beleeuing *Christians*.

And that the sonnes of *Zerubbabel* continued a race of posterities, the *Rabbins* themselves seeme to auerre; who in their *Commentaries* (as some haue obserued) auouch that

David

A sin in *Christians* to doubt of that, which the enemies *Iewes* haue granted.

Chap. 9.

Genealogies agree

* *Auz. Marlorat vpon Mathew cap. 1.*

* *De Plisie in true Reli. c. 19*

^b *Gen. 17. 8.*

* *David* (in case of succession) *ordained, if Salomons issue failed, then the posterity of Nathan, his other son by Bersheba should succeed; which in Zerubbabel it did: and those great Doctors, daile expecting their King that should come vwith such power, vndoubtedly kept the*
 * *Genealogies as carefully for the times following, as they had been diligent obseruers of the families before. But to the purposes of the Euangelists.*

◦ *S. Mathew* recording the *heires of Iudahs crowne*, ascendeth, as is said, no higher then *Abraham*, vnto whom the first promise either of *king* or *kingdom* was giuen: for when *God* meant to make him the glory of men, and had ^b called him from

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from *Vr of the Chaldeans*, had shewed, and giuen him the *Land of Canaan*, this further he assured, that *his Seede should be in number to theⁱ starres of heauen, and in multitude as the dust^k of the earth*: and that *Kings should proceede out of his loynes, and Sara his wife should be a mother to kings of people*. Now, as in ⁱ *Isaac* the seede was called, so in ^m *Judah* the Scepter was established, which whilst it stood vpright with God, was the glory of the Earth, & their Temple the very gate of Heauen.

But when all Religion was turned to an outward worship, & *Salomons Throne* made aⁿ *denne of theenes*, looke what was done to ^o *Shiloh*, must bee done to *Ierusalem*: for *Christ*
his

ⁱ *Gene. 15.5*

^k *Gene. 13.16*

ⁱ *Rom. 9.7.*

^m *Gene. 49.10*

ⁿ *Matth. 23.13.*

^o *Ierem. 7.14*

Chap. 9.

Genealogies agree

^p Iohn 18. 35

^a Daniel 7.

^{*} Esay 6. 13.

^{*} Of Syria & Egypt.

[†] Esay 30. 13.

^{*} *Armenians* saies that *Christ* did worke with his hands vnder *Ioseph* his father in law, in the *Defensoriana Curatorum*.

his ^p kingdome was not of this world. And therefore vnder *Nebuchadnezzar* (the *Caldean* & *Lion*) the glory and maiestie thereof fel. Fro *Zerubbabel*, Gods signet (by the *Persian Beare*) the right was retained; & the high Saints the ^{*} holy Seede (the only substance of the down-cast gouernment) by the *Grecian Leopard*, and double kingd ^{*} monster (all fuell for ^{*} *Tophet*) were so afflicted, as none were left to stand for the Crowne, saue only *Ioseph* a poore Carpenter, & *Iesus* his supposed Sonne, a poore Carpenter also, whilst an ^{*} *Idumean* stranger, vsurped their rights.

The right from *Zerubbabel* then resting in *Ioseph* the husband of *Mary*, and *Iesus* not his

not his sonne by nature, but by law, the opinion of some is not to be approoued, vvhom make the same Ioseph to be the naturall father of Iames the Apostle, surnamed the lesse, and affirme that he begot him on a former wife: grounding vpon that text of S. Paul, where Iames is called the Lords brother.

Vnto which conceit * Eusebius seemeth to leane, and Celsus * alleageth, but not alloweth; for then had Iames both by birth right and parentage been King of the Iewes, and the title vsurped, and improper to Iesus, who was but Iosephs legall son. For the right resting in Ioseph from Abiud, the eldest of Zerubbabels sons,
O. must

Iames the
Lords brother.

* Galat. 1. 19

* Euseb. eccle.
hist. li. 2. cap. 1.

* Polycho. lib.
3. cap. 44.

^x *Deu.* 21. 17

^y *Math.* 2. 2.

^z *Mark.* 15. 12

^a *Iohn* 1. 49.

^b *Iohn* 19. 19.

^c *Iohn* 18. 37

^d *Iohn* 19. 15.

must likewise descend to *Iosephs* eldest son; otherwise, the ^x law debarred the claime, and *Christ* was to accomplish eue-ry iot of the Law.

But that *Iesus* was the most lawfull king of the *Iewes*, the Starre shewed, the *Wise-men* sought after, the *Scribes* and *Chiefe Priests* ^z confessed, ^a *Nathanael* affirmed, ^b *Pilat* confirmed, ^c himselfe granted: and the malicious *Iewes* to hinder his right, could name none but ^d *Cesar*, a stranger. Therefore *S. James* could not be the son of *Ioseph*, nor *Ioseph* haue any issue of himselfe, that so his legall son *Iesus* might haue his title by law.

And in what sense *S. James* was called the *Lords brother*, *S.*

Hierom

Hierom against *Helvidius* declareth, and the vsuall customs of the *Iewes* sheweth, who cal not only any of their kindred *Brethren*, but them of their *Country* and *Tribe*; as *Moses* did the *Striuers*, and as they of *Iudah* were *brethren* to the *Israelites*. And the *Mother* of this Apostle *S. James*, beeing the *Sister* of *Mary the Virgine*, as *Marke* saith shee was, chap. 15. 40. and vvith her beheld *Christ* vpon the *Crosse*, as *Iohn* saith shee did, chap. 19. 25. could not then be a former *wife* vnto *Ioseph* the *Carpenter*: but vvas the wife of *Alpheus*, and hee, not *Ioseph*, was the father of this *James*, as Saint *Luke* recordeth, chap. 6. 15. By which

e *Act.* 7. 23.
f 2 *Chr.* 11. 4

O 2 then

* Nich^l. Lyra,
in his notes
vpon Gal. 4.
1. 19.



Mary a per-
petuall vir-
gin.

then his neere consanguinitie,
hee was called the *Lords bro-
ther*; and not from *Ioseph* by
a former *wife*, or any *smili-
tude or likenes* that he had vnto
Iesus, as * *Lyra* saith hee was,
*both in face, and lineaments of
body.*

And vpon this ground that
Ioseph had no issue of his own
body begot, is built the perpe-
tuitie of *Maries virginity*: who
beeing blessed *aboue women*,
doubtlesse had not beene sub-
iect to the curse of barrennes,
had *Ioseph* euer known her as
his *wife*. And the *child* so be-
got and borne, had been heire
to *Iudahs kingdome* in the right
of the father, *Iesus* beeing but
sonne to the *mother*, nor she a-
ny wife interested vnto *Sala-
mons*

mons Crowne. But Ioseph being
a iust man, and believing the
Angel, that told him his wiues
conception was by the holie
Ghost, forbare to touch by
marriage knowledge that her
virgins blessed wombe, where-
in the Son of Righteousnesse had
been incarnate. For as the East
gate of Ezekiels glorious^h tem-
ple was commaunded to stand
shut for euer, and no more to bee
opened, because the Lord God of
Israel had entred in by it: so that
sanctified Tabernacle, her blef-
sed selfe, remained vntouched
by man for euer; because the
Prince of Princes, Christ Iesus
her sonne, had entred the pas-
sage vnto his humanity tho-
rough that sanctified vessell of
allⁱ women, the most blessed.

² Matb. 1, 19

^h Eze. 44 2.

ⁱ Luke 1, 28.

O 3

And

^k Luke 1. 32^l Mat. 17. 25^m Iohn 6. 15.ⁿ Iohn 12. 13^o Iohn 18. 36

And that *Iesus* was the *sonne* that should sit vpon ^k *Dauids Throne*, and that *King of Israel* whom the people expected, wee see apparantly recorded: for in the right of *Sonne-ship*, he was ^l *free from tribute*, yet paid he the pole-money to auoide offences, was assaied by the people to be made ^m *King*, yet would hee not meddle with Magistracie, no, not betwixt brethren: with shouts was followed; and saluted ⁿ *King of Israel*, but meeke and lowely, riding vpon a young Ass. And al to shew that his ^o *kingdome was not of this world*, and to fix their minds vpon higher matters, then the outward presence could any wise affoord. And hauing finished the
works

works of his Father, in conquering *Sinne, Hell, Satan, & Death*, is himselfe set in his kingdome of *glory*, and hath set open the gates of Paradise to all faithfull Believers, vnto whose presence of holy rest, *Lord Iesus* hasten our iournie, and to thine Elect say, *¶ Come.*

To this purpose then Saint *Mathew* wrote, that *the King promised to Abraham, and found of the wisemen, was IESVS* of *Beth-lehem, of Iudah, and Dauid*; the sonne of *Salomon* touching succession, but taking no flesh of his impious successors.

But the drift of *S. Luke*, our other *Euangelist*, was to shewe that *God became man in Iesus the Emmanuel*, according to the promise made of him in *Paradise*,

Iesus by many circumstances accounted King of the Iewes.

¶ Cant. 2. 10

The purposes and drifts of the two *Euangelists*.

¹ *Gala. 4. 4.*

How Christ
was reuealed
vnto the Pro-
phets.

¹ *Gene. 3.*

¹ *Gene. 15. 4.*

¹ *Gene. 26. 4.*

¹ *Numb. 24.*

¹ *Gene. 49. 9*

^y *Psal. 45. 2.*

disse, belieued in, & looked for
of all the *Fathers*, figured in
the *Law*, prophecied of the
Prophets, and now in the last
time, *euen in the 9 fulnesse of*
time, was made man of a wo-
man.

The Scriptures are full of
a *promised Messiah*, and as ful-
ly speake that from *Adam, A-*
braham, Isaac, Iacob, Iuda, and
Dauid hee should come; To
¹ *Adam* hee was promised the
Seed of life; to *Abraham*, the
heire of the Couenant; to *Isaac*,
¹ *the Seede in whom all should be*
blessed; to *Iacob*, the ¹ *Starre*
and Scepter of Irael; to *Iudah*,
the ^x *Lion that none might stirre*
vp; and to *Dauid*, the ^y *Sonne*
that was fairer then the children
of men.

His

His *offices* were figured in the person of ^a *Melchisedec*: of him *Moses* meant, when hee spake of the ^a *Prophet*, & ^b *Iob* acknowledged him for his *Redeemer*; *Ioshuah* saw him a ^c *Captaine of the Lords Host*; *Gideon*, the ^d *Angel* that promised deliuerance; and vnto *Samuel*, ^e he reuealed himselfe: and in all the ensuing *Prophets* is so cleerely foreshewed, as the *Sun* shewes no greater brightnesse in his greatest strength: Vnto whom (saith *Peter*) ^f we doe well to take heed, as vnto a light that shineth in a dark place, vntill the day dawne, & the day-starre arise in our hearts. Therefore let vs heere behold, how *GOD* hath reuealed his *Christ* vnto them, and how they haue reuea-

^a Hebr. 7.

^a Deut. 18. 15.

^b Iob 19. 25.

^c Ioshua 5.

^d Iudg. 6. 14.

^e 1 Sam. 3. 21.

^f 2 Pet. 1. 19.

^g Heb. 11. 40.

reuealed him vnto vs, the
frame of Saluation standing
so ioyned, as ^g they without
vs cannot be made perfect.

^h Esay 7 14.
ⁱ Esay 53.

First then, Isaiah saw him
the Emmanuel, and ^b Sonne of a
virgine, ⁱ wounded for our trans-
gressions, and broken for our ini-
quities, vpon whom the chastise-
ment of our peace was laid, and
by whose stripes we are healed.

^k Iere. 52. 5.

Jeremiah calleth him the
^k Lord our Righteousnesse, the
King that should execute iustice,
and the Righteous Branch raised
to David.

^l Ezek. 34. 23.

And Ezekiel tearmes him
the ^l Shepherd that should feed,
and the Prince that should raign,
euen the seruant David.

^m Dan. 2. 34

Daniel saw him a ^m Stone cut
without hands, a finisher of sins,

a ⁿ maker of reconciliation, a bringer of everlasting righteousness, and a Sealer up of vision and prophecie; and expressly nameth him *Messiah*, Prince most holy.

Hosheah calleth him ° *David* their King, who *Israel* should seeke, and should finde his goodnes in the latter dayes.

Joel sheweth, that the *Spirit* in his daies should bee powred out upon all flesh, that their sons and their daughters should prophecy, their old men should dream dreames, and their young men should see visions.

Amos prophecied, that in the daies of this *Messiah*, the *Tavernacle* of *David* that was falne downe, should be raised up, and the Breaches thereof built, as in the

° *Daniel* 9. 24

° *Hoshea* 3. 5

° *Joel* 1. 23.

° *Amos* 9. 11.

the dayes of old.

Obadiah 1. 21

Obadiah tells vs, that *they* who shall be saued, shall come to Mount Zion, and that the kingdome shall be the Lords.

Jonas 1. 17

Jonas in the whale, was a signe of *Christ* in the Graue.

Micah 5. 2.

Micah foreshewed whence the *Ruler of Israel* should come, whose goings forth had been from the beginning, and from euerlasting.

Nahum 1. 15

Nahum bids vs behold upon the Mountaine *the feet of him* that publisheth peace.

Habak. 3. 3. 13

Habakkuk tells vs, that *Saluation* came by the Anointed, whose glory couereth the Heauens, and the Earth is full of his praise.

Zeph. 2. 11. chap. 3. 9.

Zephaniah saith, that he *shall* sturue all the Idols of the Earth; and

and euery man shall worship him from his place, euen all the Iles of the Heathen; and with pure language they shall call vpon his Name, and shall serue him with one consent.

Haggai sheweth, that the Lord would fill his last house with greater glory then the first: wherein should be peace; (a figure of the true Temple Christ) vnto whom the desire of all Nations should come.

Zechariah sheweth ^a Christs triumphs to be poore, riding vpon a Colt, the foale of an Asse: and his ^b wages as poore, euen thirty peeces of siluer: a goodly price (saith hee) to bee valued at by them, for him, vvhom they had pierced, and for whom euery familie should mourne apart, as one that

^a Hag. 2.8.10.

^a Zecha. 9.9.

^b chap. 11. 12
13.

that mourned for his onely Son.

c Mala. 4. 5.

And *Malachi* the last Prophet, closeth vp the *Old Testament* for *Christ* with this saying; ° Behold, I will send you *Elijah* the Prophet, before the coming of the great and fearefull day of the Lord. And he shal turne the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the Earth with cursing.

The Euangelists beginne where *Malachi* leaueth.

And with this *Elias* the Euangelists doe begin the *New Testament* in the birth of the *Baptist*, whose office was foreshewed by the Angel before his birth, that in the spirit and power of *Elias*, hee should goe before, to make ready a people prepared for the Lord.

Which

Which in the fifteenth of
Emperour *Tibertus*, *Pilat*, *He-
rod*, *Philip*, and *Lysanias* being
Gouernours; and *Annas* & *Cai-
phas* high *Priests*, accordingly
he did: when, in preaching the
Baptisme of *Repentance*, his
voice (from *Isaiah*) ^c cryed in
the wildernes, prepare yee the
way of the Lord, make his paths
straight: euery valley shal bee fil-
led, and euery Mountaine shal be
brought lowe; the crooked shall
be made straight, and the rough
waies shal be made smooth, and
all flesh shall see the saluation of
G O D.

And that this *Baptist* vvas
the *Elniah* there meant, *Christ*
himselſe witnesseth, that the
Law and the *Prophets* spake
vnto *Iohn*, and that *Iohn* was
the

^d Luke 1.17

^e *Isay* 40.3

Iohn Baptist
the *Elnah*.

^f *Matth.* 11.14

the *Elias* which was to come. Who more to manifest his function, in many things resembled the former *Elijah*.

Their *s Diets* were strange, and both in the *h wildernesse*; their *i Garments* hairie, & their *k Girdles of Leather*; their *l reprehensions* free, without respect of *m person*; and *n* both confirmed by *o voyce from heaven*.

This *Ambassador Iohn* then, beginning his function at the *Baptisme of Christ*, declareth him to be the *P Lambe of God*, that taketh away the sinnes of the world. Testifying of himselfe, that he was the *forerunner unto him*; that should baptise them with the *holy Ghost*, and with fire.

And

1 King. 17. 6

h Math. 3. 4.

l 2 King. 1. 8.

k Mark. 1. 6.

l 1 King. 18.

m Math. 14. 4.

n 1 King. 19. 8

o Math. 3. 16

P Iohn 1. 29.

h Luke 3. 16.

And with this *Lamb of God*,
John the Euange'ist beginneth
his Gospel: shewing him to be
the *word*, that was with God in
the beginning, by vvhich the
world was made, and vvithout
which, was made nothing that
was made. In it was Life, and
the Life was the light of men.
This vvord (saith he) was made
flesh, and dwelt among vs, and
wee saw the glory thereof, as the
glory of the onely begotten Sonne
of the Father, full of grace and
truth.

This Sonne of God, S. Lukes
pen sheweth to be *Iesus*, the
Seed promised in Paradise, to the
espoused virgin *Eua*, & borne
at *Beth-lehem* of the betrothed
virgin *Mary*, according to the
Prophets, recording betweene
P. them,

John 1. 1.
Christ began
his function
at his Bap-
tisme.

them, all his naturall fathers, from *Hely* to *Adam*, whom he calleth the *Sonne of GOD*. By which tearme *Sonne*, through them all, he proueth that *Iesus* was the *Christ* of whom *Moses* wrot, and the *Prophets* spake.

The reconcili-
ation of S.
Matthew and
S. Luke.

The purposes therefore of the two *Euangelists* being thus obserued, their reconciliation is easie; namely, that *S. Matthew*, following the interest that *Iesus* had by law onto *Salomons Crowne*, recordeth his title thereunto from such *kings* and *persons*, as excepting his *legall right* for succession, he in no wise tooke flesh, or by nature came. And in that sense of *Succession*, bringeth *Christ* to be the *sonne of Salomon*. But *S. Luke*, purposing to prooue

Christ

Christ his humanity, registreth his *naturall descent* from euery particular *father*; and among them, bringeth him by *nature* from *Nathan*, the brother of *Salomon*.

S. Mathew by a *legall right*, bringeth *Christ* from twelue as wicked *Kings* as the *Earth* bare, when they bare *Iudahs Crowne*. But *S. Luke*, by his *naturall parentage*, deriueh him from the *holy Seed*, and *high Saints of God*, that should possesse *Gods kingdome for euer*.

^c *Esay 6. 13.*

^c *Dan. 7. 18.*

S. Matthew, in his *legall right of Succession*, bringeth *Christ* from *Ieconiah*, that neuer had child, nor any of his seed euer sate vpon *Iudahs throne*. But *S. Luke*, by his *naturall fathers*, deriueh him frō

Zorobabel made the Ruler of Iudah, and Signet upon Gods finger.

*Of Zorobabels
bons, came
soth the fa-
ther & mo-
ther of Christ.*

Saint Matthew bringeth Ioseph the son of Iacob, to be the lawfull heire of Iudahs Crowne, from Abiud the eldest sonne of Zorobabel. And S. Luke recordeth Mary the daughter of Heli, to descend from Rhesa, a younger son of Zorobabel, who ioyning in mariage with Ioseph, hee became the supposed (but indeed was) the legall father of Iesus, and Mary vvas made blessed among women, when her virgins wombe was made blessed, and the word was incarnate in that sanctified Tabernacle.

*Thus our two Euangelists, uncovering the Arke where in
this*

this Manna was kept, by shewing the Messiah in his Nature and Office, looke face to face, as did the two ^u Cherubims upon the ^x Mercy-seat of the holy Oracle, both of them sounding the same thing, that Iesus was the Emanuel: and with their well tuned ^y Harps (set to the straine of the Patriarks and Prophets) shew Christ to bee the Lambe of God, slaine, to take away the sins of the world; and the Lion of Iudah, ^z crowned with Salomons Crowne: who hath obtained a more excellent ministry, then that of the Tabernacle, by how much hee is the Mediator of a better Covenant. Heb. 8. 6.

Great therefore is the ^a mystery of Saluation, that GOD was manifested in the flesh, in

P 3 . stifi-

^u Exod. 25. 20

^x Hebr. 9. 5.

^y Apoc. 5. 8.

^z Cant. 3. 11

^a 1 Tim. 3. 16.

^b Psal. 2. 12.^c Luke 7. 23

stified in the Spirit, seene of Angels, preached to the Gentiles, beleueed on in the world, and receiued vp into glory. ^b Happy are they that belieue in him: And blessed are they that are not ^c offended in him.

CHAP. 10.

A touch of some Iewish and vaine Genealogies, which hinder the truth of Stories: against whom and the like S. Paul warneth.



Aviug thus shewed some principall vses of the sacred Genealogies, and therein haue

haue vrged no more then the *Scriptures* inforce: it followeth by order and desired satisfaction, that some-what bee spoken of their forced abuses, falling vnder the check of the *holy Ghosts* pen.

That there are *Genealogies* endlesse, which with fables breed *questions*, rather then godly *edifying*, the Apostle sheweth: and among foolish ^a *Questions, Contentions*, and *vranglings* about the *Lawe*, ranketh ^b *Genealogies* that are *unprofitable and vaine*. And vpon these texts some presume so farre, as they thinke themselues freed from the search of all *Genealogies*: and others demaund, whither saluation consisteth vpon their

preg-

Vaine Genealogies.

a 1 Tim. 1. 4.

b Titus 3. 9.

pregnant knowledge, or damnation vpon the ignorance therein.

• Iohn 5. 39.

The Genealogies of the Scripture not forbid.

That we are not freed from their search, the commaundement of *Christ* doth inforce, who enioyneth the *search of the Scriptures*, and the reading of *Moses*, in whose writ, and by whose pen, we find all the *Patriarks* recorded from *Adam* in *Paradise*, to *Ioshua* the *Captaine* that placed the *Tribes* in the *Land*. Whence the writers of the *Chronicles*, of *Ezra*, *Nehemiah*, and *Ruth*, continue their memorials vnto *Zorobabel*: and thence likewise by the same *Spirit*, they are recorded to *Ioseph* and *Mary*, & euen vnto *Christ Iesus* himselfe.

That *Paul* therefore should

con-

contradict *Moses*, being brought vp in his lawes^d *at the feet of Gamaliel*, & should condemn those for foolish, which he maketh the *pillars* of his *stories*, may not be consented vnto; neither that in his Apostleship, hee should account the search and knowledge *how Christ was come in the flesh*, for vaine: seeing among the many graces of the Iewes, for ^e *adoption, glory, Couenants, the Law, seruice of God, and the promises*, himselve sheweth, that *Christ* from those ^f *Fathers*, came and tooke flesh, vrging the doctrine of his humanitie in most of his Epistles, & putting his Disciple *Timothy* in minde *to remember that Iesus Christ was made of the 3 Seed of Dauid*.

And

S. Paul did not contradict *Moses*.

^d *Act. 22. 3.*

^e *Rom. 9. 4.*

^f *Rom. 1. 3.*

^e *2 Tim. 2. 8.*

^a *Genes. 10. 6*

ⁱ *Deut. 5. 6.*
Each text of
Scripture of
equall autho-
rity.

^v *Rambam* ci-
ted by *H. Eyo.*
M. S.

And that the Scriptures are of an equall esteeme, the *Rab- bins* (in that thing onely com- mendable) affirme, who hold these words in *Genesis*, ^b *The sonnes of Cham were Cush and Mizraim*, with the like vvise- dom from God, as these words in *Deutronomie*, ^c *Heare Israel, Iehonah our God, Iehonah is one*; being both of them breathed from the same spirit. And *Rambam* witnesseth, that *Ma- nasses* was of old time con- demned, because he held, that the Families of ^{*} *Ismael, Esau*, and such like, had not the like use for histories, as the others had; and therefore hee forbade the reading of *Moses*, as booke not penned by the wisdom of God.

But

But how true so euer this accusation is of *Manasses*, most certaine it is, that the *Rabbins*, and others their like, haue fained many and so false *Genealogies*, as might very well moue the *Apostle* to forbid their abuse. For in the first vworld they feine, that *Noah* the righteous, tooke to wife *Naamah*, the daughter of the double wised *Lamech*, and sister to *Tubalcain*: so should not onely that holy *Patriark* sinne with the ^k *sonnes of God*, in choosing a wife of the daughters of men, but the later world also, should be replenished from a branch of that cursed roote, *Cain*.

Dinah the daughter of *Iacob*, hauing no husband in the Scriptures recorde, they marry

The *Rabbins* feignings too too grosse.

^k *Gene. 6.1.*

Dinab.

* *Baba Batya.*
H. B. in consent placeth
Iob at afflictions at *Moses*
birth.
Thamay.

* marry to *Iob*, the great man in the East, though she was elder then his afflictions by an hundred and seuentie yeeres. Also good *Thamar* that got *Judah* vnto her bed, they make to be the daughter of *Melchisedeck*, king of *Salem*, who died ninetie seauen yeeres before *Judah* was borne.

Ruth.

So likewise *Ruth* the *Mosbite*, hauing no father named in Scripture, nor *Eglon* king of *Moab* any daughter, *Rabbi Sarchi* & others, faine *Ruth* therefore to bee daughter to King *Eglon*.

Keturah.

Keturah likewise, the second wife of *Abraham*, the *Rabbins* wil haue to be the same *Hagar* that had borne him *Ishmael*, * lest incontinencie should be imputed

* Saith *Poly-*
cro. lib. 2. c. 11.

imputed vnto him, for marry-
ing another woman, hauing
known *Hagar* before. And
from the sonnes of the said
Keturah, they bring both *Ba-
laam* the gentile *Prophet*, and
¹ *Queene Sheba*, that came to
heare the wisdome of *Salom-
on*.

As also doubtlesse from
the *Rabbins*, the *Christians*, *O-
rigen* and *Chrysostom*, from the
said *Balaam* do bring the **wise
men*, that from the *East* fol-
lowed the *Starre vnto Christ*:
and so *Dorotheus* and *Epipha-
nius*, make *Jonas* the *Prophet*
to be the widowes sonne of
Sarepta, vvhom *Elias* raised
from death.

In like sort, when some
great personages are but once
named

¹ 1 King 10.

Balaam.
* *Lege histor.*
mag. Colonia.

Jonas.

Abraham.

^m 1 King. 4. 31
^{*} H. B. in M. S.

Moses.
Aaron.

Iethro.

Vriah.

^{*} Esay 8. 2.
^{*} Iere. 26. 23.

named in the Scriptures; *they* make them to be some other famous men, by other names. So *Eshar* the *Ezrathite*, the author of the 89 *psalme*, *Kimchi* and *Iarchi*, affirme to be *Abraham*, because that *psalme* goeth before the *psalme* of *Moses* the man of *God*; and because *Ezrathite* may be translated *Orientalk*.

So ^m *Chalcol* and *Darda*, whose *wisedome* ^{*} *Salomon* is commended to exceede, they feine to be *Moses* and *Aaron*: *Elihu* the *Buzite*, to be *Balaam*: *Ibsan* to be *Boos*: and *Putiel* to be *Iethro*. So likewise the fore-named *Rabbins*, *Kimchi* and *Iarchi*, make *Vriah* mentioned in ⁿ *Esay*, to bee the same man that ^o *Iehoiakim* slew, though there

there were an hundred and twenty yeeres betwixt. And *Zechariah* mentioned in the same *Prophet*, to bee the same *Zechariah* that with *Haggai* prophecied after the returne from *Babylon*, betwixt whom were aboue two hundred yeeres.

But the writer of the booke *Tobit*, falleth into farre greater sinnes, in making an Angel to be of the seed of man; as hee affirmeth *Raphael* to acknowledge his kinred from *Azarias* and *Ananias*, men well knowne vnto *Tobit*; contrary to the doctrine of the vvhole Scriptures, which teach that *Christ Iesus*, the great *Archangel*, tooke mans nature vpon him; & that the *Angels* haue
neither

Zechariah.

Tobits Raphael
made a man

Tob. 5. 12, 13

1 Eiebr 16.

1 Luke 24. 39.

neither flesh nor bones, but are
minist'ring Spirits, to attend
his Elect.

VVhich blasphemie, the
blasphemous *Rabbins* further
teach, in affirming that there
shold come two * *Christs*, the
one of *Dauid*, and the other
of *Ioseph*: vpon which ground
they build, who say, that *hee*
whom the Iewes crucified, *was*
not the same man that had been
borne of the virgin Mary; but
another in his similitude & like-
nesse.

In the contrary extreameity,
I would to God *Christians* had
not offended, in denying
Christ to be the *Messiah* men-
tioned in *Daniel the ninth*, a
text most pregnant, shewing
his office of *redemption*, in a-
bolish-

* *Rab. Moses*
vpon *Judges*,
cited by *De*
Plessie in true
Reli. ch. 30.

The *Turks*
Alcaron.

A dangerous
position.

bolishing *sinnes*, & the effecacie of his *Death*, in ending *sacrifice* & oblation in the place once holy.

For whereas the Angel *Gabriel* in the first yeere of *Cyrus*, and last of *Babels* *seauentie*, was sent vnto *Daniel* to declare the present liberty for his people decreed, & to assure a future, and fuller by the *death* of the *Messiah* determined, after the expiration of *seuentie times seauen yeeres*: they deny the words to be meant of *Iesus the son of Mary*: and rabbinically apply the text to other *purposes* and *persons*; vvh whereby a stumbling block is laid before the blinde *Iewes*, and an vnchristianlike testimony left of *Christians* *Iudaisme*. For more

Daniel 9. 24.

Daniels text wronged.

Q

to

to shew contention, then truth or religion, in a booke of that kinde thus it stands written :

* Lyuelie in
Persian Ma-
narch. pag.
236.

A strange af-
fection verily.

* Pag. 203.

* Pag. 170.

* Of all the places in the old Testament, touching the coming of Christ, whereof there is great store, that verse in Danie. (meaning the 24 of the ninth chapter) is most excellent and cleere: yet withall, I deny (saith the author) that by the name of *Messiah* in the verses following, Christ our Saviour is understood; for neither the true account of yeeres will suffer it, nor the text of holy Scriptures beare it. And therefore he * pitieth, that the message of an holy Angel, containing a most excellent prophecy from Gods owne mouth, should be so peruerterd, and depraved as it hath been, by those that
pick

pick out this sense, &c.

But in what sense himselfe would haue that text vnderstood, heare himselfe, & onely himselfe speake, in commenting vpon these words; *The Gouvernour to come. A come Gouvernour* (saith he) * *I call Pre-
sidem aduenam, a Deputie Stranger, called heer in the original* *בגיר הכא* *a Ruler which is to come: for in the times before the destruction of Ierusalem by the Romans, there were two Rulers of the Citie, one of their owne people, a Iew by profession and birth, after their manner * an-
nointed to the Gouvernement of the Common wealth amongst them, heere named in the verse afore going* *בשיח בגיר* *the appointed Prince: the other, a Stranger,*
Q 2 *appoin-*

* Pag. 175.

* That can neuer bee prooued.

appointed Deputie by the Roman Emperer, called בגר הבא
a Ruler not borne in the Country,
or one of the same Nation, but a
Stranger come from another
place.

But is it not a greater pitie
that learning should thus turn
edge vpon Diuinitie, and that
the prophane lying Olympiads,
should bee made the onelie
staies of the *Diuine chronologie*;
and more credite giuen vnto
them for the time of the *Suns*
course in the heauens, then vn-
to the heauenly oracle of an
Angel from God, for the time
of his *Sonnes* death. Or that
those men, whose charge is to
teach all Nations that the king-
dom of God is come in his Christ,
should take their authoritie
for

^c Luke 10.9.

for the time of his comming,
from such heathen recorders,
as neither knew God, nor were
regarded of God in the time of
their ignorance, as the Apostle
witnesseth.

Whose fabrick is found to
be but a *Babell* built vpon
sand, and their *Inuenters*, re-
storers, maintainers, & follow-
ers, are vnto the truth, as *the*
way of a ship in the waues of the
Sea, or as the flight of an Eagle
in the ayre, the tract vwhereof
can neither bee followed nor
found. For see we not *Thallus*,
Castor, *Phlegon*, *Pausanias*, *Plu-*
tarch, *Diodorus*, and others, so
much differ in themselues, &
each from others; as the sup-
porters of that tottering founda-
tion, must beare as great a

Q 3 weight

The vncertain
Olympiads are
made the set
mark of M.
Lyuelie his
aime.

" *A. 17. 30.*

See Apologie
of M. H. B.
printed in
anno 1592.

y *Prou. 30. 19*

Vnsic pillars
to beare the
weightie
buildings of
Diuinitie.

Phlegon, the
freeman of
Hadran the
Emperer.

weight (if not greater) as *Atlas* is fayned in supporting the world.

For the beginning of these vaine and vncertaine *Olympiads*, is but roued at from *Hercules* that aimeles mark. Their neglect remained to the daies of *Lycurgus*, the tenth from the founder: their restoration was by *Iphitus* of *Elis*. But set the centers in the circles of these times where ye can find them, and their *celebration* superstitiously vndergone, to cease a contagious pestilence, or rather to shew, that from a pestilent beginning, a pestilent infection should corrupt the world. Their Counsellor vvas *Apollo* (the instrument of *Satan*) their reward was a garland

land of * *Spiders webbes*, (a fit
resembler of their weake and
vncertaine vses, *wouen* in the
boughes of a wilde Oliue and
fruitlesse tree, (foreshewing, it
seemeth, the wilde and barren
fruit they should bring): and
the *Gamesters* crowned vvith
popular praise of men, & not
with the crowne of immorta-
litie, for which the Apostle
counselled the * *Corinthians* to
strive.

Are these *Games* then (the
(*invention of the duell*) fit links
to limit the *Angels* speech, for
the saddest action that the
world euer saw? or shall it be
pitied, that these diuelish im-
posed *Olympiks*, may not bee
heard, against the *angelicall ac-
count of Gabriel*, for the true
chrono-

* Like vnto
loos builders,
ez 8. 14. or gar-
ments made
of their webs,
which cannot
cover their
owne wea-
uers. *Esay* 59.
5. 6.

* 1 Cor. 9. 25.

Pride of ter-
restrial game-
sters, no true
marks for ce-
lestiall bene-
fits.

chronologie vnto *Christ* his sufferings, and for the ending of the *Iewish* ceremonies, which was deliuered then vnto the beloued *Daniel*, & now behoueth al men to know. To whose sacred records, let all those profane *Olympiks* stoope & giue place; and let vs measure vnto *Christ*, the true Temple, with the reed of the Angel: as *Iohn* was commaunded to doe the holy Altar; especially seeing that their chiefeft recorders puts them most in suspect.

For *Phlegon*, for their beginnings in *Pisus Pelaps*, and *Hercules* appoints no time, * *Pausanias* saith, hee must record, but will not credite them And *Plutarch*, in the life of *Numa*,

* *Apoc. II. I.*

* *Pausanias* finding *Oebalus* a race victor in the sixt Olympiad, & a fighter against *Mardonius* in the 75 Olympiad, but an such breakes no square.

Numa, condemned all gatherings of times from the *Olympikes*. Vnto vvhich Authors, and others their like, for their beginnings, neglect, restorations, continuance, matters and manners; and to an *Apologie* of *Gods* truth, written against them by the learned Hebrician Master *Hugh Broughton*, I referre the more curious and vnſatisfied Reader.

But that the *Scriptures* stand firme, and need no such *Supporters*, the voice of the *Rabbins* in their *Talmuds* do in this sentence declare: * *The words of the Law need no fortification*. And *Christ*, the greatest *Rabbin*, taught, that he^b receiued no testimony of man.

Therefore, as the day cannot

* *Tal. Ierusalem*, cited by *H. B.*

^b *Iohn 5. 34.*

^c Psal. 125. 1

The speech of
Daniel may
not be separated.

^d Exod. 28. 14

not be separated from the *Sun*, nor ^c *Mount Sion* from before *Jerusalem*; so the text in *Daniel* to finish wickednesse; to abolish sinnes, to make reconciliation for iniquitie, to bring righteousness euerlasting, to seale to vision and Propbet, and to shew Christ the holy of holies, cannot be separated from that which immediately in the next verses followeth, namely, that the *Messiah* should be killed, to make a sure couenant for many, & to end sacrifice and oblation: the one being so linked into the other with such glory and strength, as the ^d golden chaines that bound the *Breast-plate* vnto the *Ephod* vpon *Aarons* breast, was nothing so glorious or strong.

And so both *Iewes*, & *Gentiles*

ties haue acknowledged in
 their Comments vpon that
 text, attributing the *Messiah*
 therein mentioned, to be the
Christ, annointea of God. For so
 doe *Rabbi Saaaias, Rabbi Nah-*
man, and Rabbi Hadarsan, the
 best among them. As also by
 the confession of the aduersa-
 rie himselfe; * *The greatest part*
*and * best learned Christians, of*
those who haue laboured for the
understanding of this prophecie
(saith he) haue vnderstoode the
Messiah here spoken of, to be Je-
sus Christ: and how generally
 true that opinion hath beene
 held, the worthy instrument
 of Gods truth, the Lord * *De*
Plessie, in his Trueneſſe of Chri-
ſtian Religion dooth testifie,
 where he saith; * *That this text*

is

Lyuelie Persi-
an Monarch.

* *Pag. 179.*
 and * *pag. 201.*

Very good
 witnesses a-
 gainst a noual
 opinion.

* *Lord de Ples.*
in true Relig.
cap. 29.

is meant of the *Messiah* so evidently, as it is a starke shame to deny it.

But *Eusebius* and *Theodoret*, haue taken the word *Messiah*, or *Gouernour to come*, to signify a succession of high Priests, and those the *Macchabees*, after the captiuitie of *Babylon*. And Master *Liuelie* somewhat more largely dooth attribute the words vnto other *Rulers* and *Kings* of the *Iewes Commonwealth*, as hath bin said, which as he there affirms (but without prooffe) were * after their manner annointed.

* Pag. 175.

To which may bee answered; It is very likely that *Eusebius* called back his error, whē he maketh the halfe of the last *seauen* to belong vnto *Christ*.

For

For (saith hee) the * Greeke Church haue rightly obserued foure Paschals from the Lords Baptisme untill his death. How-soeuer, an error dying vvith the men, should not be againe quickened, if nothing but antiquitie did excuse them.

But as touching the attributes or appellatiues, *Nagid & Habba*, Princes borne, and not borne in the Countrey; though wee allow a succession of Priests and *Macchabees* from *Iaddua* downeward, yet I thinke it will be hard to proue that the Romans had any stroke in *Iudea*, before *Gabinus* was made Lieutenant of *Syria*, vvhich was but fifteene yeers before the raigne of *Augustus*: and harder, that all the former

*In aduertisment
by H. B.

The Romans
dealt not vvith
the Iewes be-
fore *Pompeys*
time.

* In Persian
Mon. p. 175.

No annoin-
tings but vp-
on the first, or
else strife.

^e 1 Sam. 10. 1.

^f 1 Sam. 16. 13

^g 1 King. 1. 39.

^h 2 King. 11. 12

ⁱ 2 King. 23. 30

former *Gouernours* (much lesse the later) were annointed as he * affirmeth. For wee reade not that either *Moses*, *Iosuah*, *Zorobabel*, or *Nehemiah*, all of them *Princes* and *Gouernors* of the people, were annointed, nor indeed any king of *Iudahs throne*, excepting such as were the first, or after the first, stood either vpon change of families; or else vpon strife. So ^e *Saul* the first King was annointed; So ^f *Dauid* of another Tribe vpon his reiection was annointed: So ^g *Salomon* in the conspiracies of *Adoniah*, vvas annointed: So ^h *Iosh* in the vsurpations of *Athaliah*, was annointed: and so ⁱ *Ioachaz* the younger brother to *Ioachim*, vvas annointed: and besides these,

these, we finde none of those Kings annoynted, nor any at all vnder the second *Temple*, as *De Plesie* hath well obserued.

To make then this most plaine text of Scripture concerning *Christ his sealing of mans Redemption*, to be but a *Gouernment established betwixt the Gentile Roman, & the faithlesse Iew*, (and that neither pro- ued) is to adde fuell for ^k *Tophet*, & to make the ignorant more ignorant still.

For as touching the word *Nagid the Prince*, that it is an attribute vnto *Messiah Christ the annoynted*, *Rabbi Iudah* vpon that place of *Daniel* confesseth; and that this Prince was the hope of *Israel*, and the Commander of Nations, hee acknow-

Not any annoynted after the returne from Babylon.

^k *Esay 30.33.*

1 Esay 55.4.

* Allcaged by
D^r. Willet vp-
on Dan. cha. 5.

* In Aduertis-
ment of corrup.

acknowledgeth, alleaging for
prooffe this text of Esay¹ *I haue
giuen him for a witnes to the peo-
ple, a Prince, and a Commander
to the people. And Pererius with
him consenteth, that the title
* Nagid, Captaine, Prince, is
particularly giuen vnto Christ.*

And that no stranger vvas
meant in the hebrew word *Ba*,
to come, the great *Hebrician*,
H. Bro. affirmeth; saying that
* *Christ by that word is meant,
vwho in the age following would
destroy the Iewes, his owne kin-
red the vnbelieuing.* Howbeit,
many Expositers apply the
Gouernour to come, vnto the
Romane Emperors that should
destroy *Ierusalem*.

But that the vnbelieuing
Rabbins (from before ywhose
hearts

hearts the veyle is yet vndrawn) straine all their strengthes to diuert that text wee knowe: some making the *Messiah* there spoken of, to bee King *Cyrus*, as *Rabbi Selomoh* doth from *Esay 45*. Some will haue him to be *Nehemiah*; of which opinion is the *Spanish Iew A-ben Ezra*. Some thinke him to be *Ioshuah* the high Priest, for so dooth *Rabbi Leui Ben Gerson*. Some will haue it meant of *Zorobabel* a Prince of *Iudah*, & some of *Agrippa*, a branch frō *Edom*: and all almost in their infidelitie, attribute the Title vnto any, rather than to our *Christ Iesum the Saniour*.

Had not then the Apostle iust cause to account these Iewish Genealogies, both vain

R and

The many
Rabbinicall
opinions, who
was the Mes-
siah.

^m 1 Tim. 1. 4.ⁿ Titus 3. 9.^r Mark 13. 2.^q Psal. 122. 5.^r Iere. 3. 17^r Iere. 39. 6.

and foolish, and to forewarne his Disciples ^m Timothy and ⁿ Titus, not to giue heede to such vnprofitable questions, fables, & contentions as breed strife, and not godly edifying. For when the gold of the Temple, was become greater then the Temple it selfe, righteousness vrged in circumcision and the Lawe; Moses expounded no further then the literall sense led, the Iewes boasting of Abraham & a continued succession; then looke what was done vnto Shiloh, must be done to Ierusalem, and ^r not left a stone standing vpon a stone that shall not be throwne downe.

For the ^q Royall Seat of the King, and ^r place of holy worship, now become the ^r valley
of

of slaughter, & ^c Den of thieues, grew towards her period, whē *Christ* the great Prophet, weeping, pronounced this iudgement, ["] Behold, the dayes shall come upon thee, that thine enemies shall cast a trench about thee, shall besiege, and lay thee even with the ground.

^c Chap. 7. 11.

["] Luke 19. 43.

But so far was her fall from the peoples conceit, and so incredulous was the date of their pollicy predicted by the Angel, as when Saint Stephens Angelical-like voice but touched the string to that sound, ^x their hearts were cut for anger, and they stoned him to death as a blasphemmer.

^x Act. 7. 54.

For, holding themselves the onely, and peculiar people of God, (though for a time now

R 2 made

The Jewes
expectations.

^a Deut. 17. 15.

^a Luke 19. 11.

Their rebellions.
^a Acts 5. 36.

made subiect to the *Romans*) they daily attempted to free their estates; and vnder pretext of the lawe commaunded by *Moses*, that ^a a *Stranger* should not rule ouer them, but one of their brethren; as also an opinion rise amongst them, that the ^a kin^dome of God would immediately appeare; (which the proude-hearted tooke to bee their potent, and conquering *Messiah*) they were euer ready, vpon the least occasion giuen or gotten, to cast off subiection vnto the *Romans*.

As vnder *Tiberius* they did, by the leading of ^a *Theudas*, with whom four hundred *Jews* perished: and after him, arose vp *Iadus* of *Galile*, in the dayes of the tribute, and drew away much

much people, vnder the gouernment of *Felix*, an Egyptian Sorcerer seduced them to rebell. And vnder * *Festus*, a certaine Enchanter promised them libertie. Vnder * *Copontus*, *Simon of Gallile* reuolted. Vnder *Florus*, *Eleazer the sonne of the High Priest* raised sedition; and *Manahemus* among them made himselfe King.

But nothing moued more their many rebellions, then did a prediction rise in the mouthes both of *Iewes* and *Gentiles*, namely, that about that time, there should come out of *Iury*, * he that should be Lord of the whole world: as *Cornelius Tacitus* & *Suetonius* in the life of *Vespasian* haue written.

Vpon which expectation &

R 3

con-

* *Ioseph antiq*
li. 10. c. 7.

* *Ioseph. bel.*
Iud. li. 1. c. 2. a.
7. & 17.

Their motiue
to rebell.

* *Ioseph. bel.*
Iud. li. 7. ca. 12.

* Suetonius in
vit. Vespasiani. 4.

constant opinion, the *Jewes* made their powers against the *Romanes*; and in a head of rebellion, flew * *Sabinus the President*, and put to flight; *Calpurnius*, Lieutenant of Syria, that came to his ayde, taking from him the maine Standard, the Eagle, the chiefest Ensigne borne in their battels.

^b Deut. 28. 53.
^c Luke 19. 43.

To recouer whose subiections, *Vespasian*, the only man of repute for millitary affaires was sent; who with his sonne *Titus*, so accomplished the ^b threats of the lawe, and the ^c woes that *Christ* pronounced against *Ierusalem*, as is most lamentable to be read.

For from the death of *Christ*, to the subuersion thereof, *Iosephus* their owne story vvriter

reco-

recordeth * *nine hundred seauen ie fne thousand, three hundred fiftie one* to haue perished, whereof *eightie seauen thousand* died at times in the Citie, and *forty one thousand foure hundred* in those warres sold for slaues.

The hunger in the Citie so raging, as the * *tender women* were forced to *eate the flesh of their owne children*, as *Moses* had said, & *Iosephus* then saw. The sword so keene vnto slaughter, that *the streames of bloud* were *imploied to quench the flames of the Citie*, breaches made vp *with the bodies of the dead*, and so many *Iewes* crucified, as (to vse the words of the VVriter) there wanted * *Crosses for more executions*, & *space sufficient to set vp Crosses*.

And

* *Ioseph. bel.*
Iud. li. 3. c. 19.
and *li. 7. c. 17.*

* *Ioseph. bel.*
Iud. li. 7. ca. 8.
& *cap. 16.*

* *Ioseph. bel.*
Iud. li. 6. ca. 12.

* Ioseph. bel.
Iud. lib. 4. cap.
3. & cap. 7.

* Arision Pel-
laus, cited by
Euseb. eccle.
hist. li. 4. c. 2. 6.

* Iohn 19. 15

And not onely men, but the
heauens also, in * *whirlewinds,*
thunders, and *earth-quakes,*
fought against the place and
pollicie, that now must end.

And the sword of Gods
wrath still vnshethed against
them, in the raignes of the fol-
lowing Emperours, *Domitian*
and *Traian*, that their slaugh-
ter vnder them is noted to bee
the greatest in the world. And
vnder *Hadrian* their subiecti-
on so engrauen, that * *that a*
Sow was set ouer the West gate
toward Beth-lehem, and by an
Edict, he made it death for any
Jew to looke back toward Ierusa-
lem, or to behold it through the
chimke of a doore.

For, as them selues had refu-
sed *Christ* for *Casar*, & requi-
red

red his ^e bloud upon their heads
and childrens; so by their Cæ-
sars cruelties, and their scatti-
ons, they were consumed, and
their children made vagabonds
vpon the earth. Their citie laid
waste, as the destruction of So-
dom, the walls remoued, and
mount Sion excluded, and the
name thereof changed from
Ierusalem into *Aelia*.

e Math. 27.25

When also such search was
made, to roote out the whole
race of *Dauid* & *Iudah*, as that
themselues did manifestly
corrupt their owne pedegrees
for the safegard of their liues:
insomuch as at this time, there
is not a *Iewe* knowne in the
world that can truely say hee
hath his * *Genealogie* certaine,
or can shew any coniecture
that

* *De Plebie*
true of Christ.
Relig cap 29.

that hee is of *David* or *Judahs* tribe; but all of them to this day remaine without King, without Gouvernour, without Priest, without Iudge, without Genealogie, & without succession, and are a scattered, and contemptible Nation throughout the whole earth.

And yet their later *Rabbins*, fill their *Talmuds* with so many pedegrees, & faire seeming Genealogies, so certaine & true, as they hold it a sinne to examine them further: for of their *Rabbins* thus they write;

* *Talmud Ierusal.* in *Me-gilz*, cited by *H.E.* in *M.S.*

* *Rabby Iannai* (say they) descended from *Els*; *Ben Kalba Shabuah* from *Caleb of Iuda*. *Rabbi Hillel*, from *David*, *Rabbi Hakados*, or *Saint Rabbin*, from *Shephatiah*, the sonne of *Abital*, *Dauids*

nids wife. Rabbi Iesse, of the sons of Ionadab Ben Rechab. Rabbi Nehemiah, from Nehemiah the Tirsbethite; and many others, by many yeers later, from Zorobabel, Ezra, and David. Yea and many Proselytes likewise they bring from the children of Senacherib King of Assur. With these and the like Abraham Zakuto is full; and all to pretend, that their Scepter is not yet taken away, but that the Law-giver is betweene Indahs feet still.

CHAP.

CHAP. II.

That according to the Scriptures of God, Christ came at the fulnesse of time: as the Prophets foretold.

a Esay 6. 9.

b 1 Cor. 3. 14

c 1 Pet. 2. 8.

THUS hath GOD giuen them the Spirit of ^a slumber, eyes that will not see, and eares that will not heare vnto this day: for hauing the vaile in the reading of ^b Moses & the old Testament as yet vndrawne from before their hearts, they stumble vpon the ^c Stone of offence, and grope after a great Messiah, that shall gather againe the dispersed

perfed of *Israel*.

But feeing that ^d GOD in *Christ* would haue all men faued, and hath referued to himfelfe a ^e remnant through the election of *Grace*; our dutie is to ^f pro- uoke them to *Christ*, (as the *A-* postle applyeth the speech of *Moses* vnto vs *Gentiles*, vvhom we haue & found h. m. vvhom wee sought not after, and with them are now made ^h the people of *God*); for if by *their* fall ⁱ sal- uation commeth to the *Gentiles*, and their casting off, was the re- conciling of the world, what shall *their* receiuing be, but life from the dead.

That they are beloued for *their* ^k fathers sake, wee are cre- dited w. h. the ^l Oracles of *God*, and honoured with the ^m huma- nitie

^d *Tim.* 2. 4.

^e *Rom.* 11. 5.

^f *Deut.* 32. 21.

^g *Esay* 65. 1.

^h *Ho.* 2. 1. 23.

ⁱ *Rom.* 11. 12.

^k *Rom.* 11. 28.

^l *Rom.* 3. 2.

^m *Rom.* 9. 5.

^a Rom. 9. 3.

^o Zech. 12. 10

^p John 1. 19

^q Exod. 23. 10.

^r Exod. 28. 4.

^s Gen. 4. 9. 10

^t Num. 21. 9

nitie of Christ, the Scriptures
euery where declare : for
which causes, and for whose
saluation, their Paul vvas so
zealous, as hee wished himselfe
^a separated from Christ : and we
the wild Oliue grafted in, and
now made partaker of the same
roote, ought to feed their dead
branches, with our liuing sap;
by opening vnto them, that
Iesus, ^o whose side they pierced,
was the ^p Lambe slaine for the
sinnes of the world, and the sub-
stance of the Sacrifices com-
manded in the Law.

Amongst many other things
in the old Testament, shewed in
the ^q Angel, in ^r Aaron, the
^s Scepter, and ^t brasen Serpent.
And in the New, seene in his
humanitie, doctrine, miracles &
death:

death: both of them in euery line, either speaking of, or pointing vnto the *Messiah*, the *annointed of God*. And agreeing in his person, parentage, & place of birth, meete each other, as the wings of the ^a Cherubins did vpon the *Mercy seate in Salomons Temple*: the one affirming, and the other confirming that he was the ^a *Sonne of a Virgin*, his birth in ^b *Beth-lehim*, his kindred of ^c *Dauid*, & *Tribe of Iudah*.

His Infancie answering the types of the old Testament, was scene a ^c *Star* vnto the *Gentile Prophet Balaam*, & was found by a *Starre of the Gentiles* that sought him. In ^f *Rama* was weeping, as *Jeremy* had heard; out of ^g *Egypt* hee was called, as

Hosheah

^a 1 King 6.27

^a Esay 7.14.

^b Mica. 5.2

^c Iere. 23.5

^c Gene. 49.8.

^c Num. 24.17

^f Ierem. 31.15

^g Hosea 11.1.

2 I King. 3. 16

Hosheah had said, was brought vp in Nazaret to fulfill the Prophets; and for wisdom at twelve yeers of age, as much admired among the Doctors, as Salomon was in deciding the strife of the harlots.

h Iohn 14. 30.

His life was vnreprouable, fulfilling all righteousness, in whom the Prince of this world could finde nothing amisse.

i Psal. 133. 3

h E say 61. 2. 3.

i E say 49. 6.

His doctrine was as the dewe of Hermon, preaching comfort to all that mourne in Zion; and was a light of salvation giuen to the Gentiles vnto the end of the world.

His miracles were so many and manifest, as testified his Godhead, by curing the blinde, healing the diseased, cleansing of Lepers, casting out Devils, and

raising

raising the dead.

In transfiguration hee was more glorious then *Moses*; in feeding the hungry with fewer loaves, he exceededⁿ *Elisba*, and had more power to commaund *Angels*, then^o *Elias* had to shut heauen for raine, or to open it for^o fire.

And the parts of his passion were as effectually acted, as in the old Testament they had beene predicted; and all accomplished as had been prescribed: for *Zachariah* saw the^v *Shepherd*, the *Lords* fellow, smitten, and the sheepe scattered; sold for thirty peeces of^v *siluer*, and them the purchase of the *Potters* field. *Danid* told that his^r hands and feete should be pierced, his garments diuided, &

S.

iots

^o 2 King. 4. 43.

^o 1 King. 17. 1.

^o 2 King. 1. 12.

^v Zecb. 13. 7.

^v Zecb. 11. 12.

^r Psal. 22. 16.

^c Dan. 9. 24.

^a Iohn 19. 33.

^x Zach. 12. 10.

^r Esay 53.

^z Luke 23. 48.

lots cast for his vesture. And Daniel saw him slaine to ^c confirme the covenant, and to seale up vision and Prophet. His bones were not broken, to answer the ^a law of the Lambe: his side pierced, to assure his ^x death.

And his death done amongst ^r malefactors, with such signes from heauen, in the earth, and in the renting of the veyle, as his ^z beholders imiting their breaths, confessed he was the Son of G O D.

But to gather all in one, and from that one, against whom the Iewes dare not speak, euen Esay the Prophet, and of their blood royall; let vs lay down his text, as it lieth in his words, whose preface vnto his speech beginneth thus;

Who

Who^b will believe our report?
 and to whom is the arme of the
 Lord revealed? 2. But hee shall
 grow up before him as a Branch,
 & as a roote out of a dry ground:
 he hath neither form nor beauty:
 when we shall see him, there shall
 be no forme that we should desire
 him. 3. He is despised & reiec-
 ted of men: hee is a man full of
 sorrowes, and hath experience of
 infirmities: wee hid as it were
 our faces from him: hee was de-
 spised, and we esteemed him not.
 4. Surely hee hath borne our in-
 firmities, and carried our sor-
 rowes: yet we did iudge him, as
 plagued and smitten of God, and
 humbled. 5. But he was wound-
 ded for our transgressions, hee
 was broken for our iniquities:
 the chastisement of our peace was

^b Esay 53.

2

3

4

5

S 2 upon

6 upon him, & with his stripes we
are healed. 6. All wee like sheepe
haue gone astray: we haue turned
euery one to his owne way, & the
7 Lord hath laid upon him the ini-
quity of vs all. 7. He was oppres-
sed, and he was afflicted, yet did
hee not open his mouth: hee is
brought as a sheepe to the slaugh-
ter, and as a sheepe before her
shearer is dum, so hee opened not
8 his mouth. 8. He was taken out
from prison, & from iudgement:
and who shall declare his age? for
he was cut out of the Land of the
9 liuing: for the transgression of
my people was he plagued. 9. And
he made his graue with the wic-
ked, & with the rich in his death,
though hee had done no wicked-
nesse, neither was any deceit in
10 his mouth. 10. Yet the Lord wold
breake

breake him, and make him sub-
iect to infirmities: when hee shall
make his soule an offering for sin,
he shall see his seede, & shall pro-
long his daies, and the will of the
Lord shall prosper in his hand.

11. He shall see of the travell of
his soule, and shall be satisfied: by
his knowledge shall my righteous
servant iustifie many: for he shal
beare their iniquities.

II

Heerein I appeale to your
selues, O yee children of the Pro-
phets: what haue our Euange-
lists written, that this your
Prophet did not write before:
for substance so much, and for
words so agreeing, as they
seeme to fal from his pen, who
saw the passion himselfe, and
beares record ^b that his sayings
are true. Or to what other per-

• Iohn 19. 35.

* Hebr. 13. 11

* Levit. 6. 12.

son can his text bee applyed, then vnto *Iesus*, so borne, so living, so despised, & so crucified; that to fulfill all, his death was done without the *gate*, as the *Bullock* was burnt without the Campe.

* Gene 49. 10

* *Phyls* *Iud.* in his booke of time.

* *Tal.* *Ierusal.* 64. *Sanhedrin.*

And that the *times* draw the *actions* onely to that age, heare how the *Scriptures* are loude. *Iacob* told *Iudah*, that the *scepter* should not depart fro his tribe until *Shiloh* came: and how *Iudahs* gouernment ended by the cruelty of *Herod*, in slaughtering their *Sanhedrin*, * *Phylo* a man of their owne, doth declare. And their *Rabbins* likewise, in their *Talmud Seder A-lam*, thus cry out, * *Woe vnto vs*, for the *Scepter* is now taken away from *Iudah*, and the *Law-giver*

giver from between his feet.

Which things happened immediatly before the birth of *Christ*, when that * *Idumean* tyrant, by the fauour of *Antonius*, had first set, and after by *Augustus*, surer settled *Judaes* Crowne vpon his owne head; whose faire lustre made him so to persecute the lawful heire thereof, as lest hee should escape, hee slaughtered all the male infants in those coasts of *Iewry*, & among them his owne son, as * *Macrobius* reporteth.

The *Iubile* likewise for freedom, the onely Feast in the yeere; and that yeere appoynted to be every *fiftieth*, must haue an end in the substance, as all other *Ceremonies* had. Which great yeer, that the people did expect

* *Ioseph. antiq.*
lib. 14. cap. 26.

* *Macrobius*
lib. 2.

In the *Iubile* yeere, God dwelling in our *Tabernacle*, will be remission, redemption, & ending of Sabbath to *Israel*. *Zohar* vpō *Leuit. 25.*

f Luke 19. 11.

e Esay 61. 1.

h Luke 4. 16

expect it, our *Luke* declareth, for they thought that *the* kingdome of God should shortly appeare; and that *Iesus* from their *E* *I* say at *h* *Nazaret* did preach it, they all bare him witness, and wondred at the gracious words that came out of his mouth.

And surely, if wee begin to account them (as wee must) from the *seuenthy* cere of *Ioshuah*, when the Lands full conquest was accomplished; wee shall finde twenty eight fiftieths vnto that of the *Passion*, where all freedome was purchased, when *Christ* in his last words vpon the crosse, cryed, *It is finished.*

i Iohn 19. 30.

Besides these agreements of figure and substance, the Prophet

phet *Daniel* declaring the change of states by the *metalline Image*, shewed to *Nabuchadnezzar*, giues limits to the kingdoms therein contained, till a *Stone cut without hands from the mountaine*, should fall upon, and breake to powder, the *Gold, the Silver, the Brasse, the Iron, and the Clay*: all vvhich should bee blown away, as the chaffe of the Sommer flowers; but the *Stone* that so fell, should fill the whole earth.

Now, that the euent vvvas according, is euidently seene; for *Cleopatra*, the proud and lasciuious Queen of *Egypt*, the last successor, or *Toe* of the *Image*, for the death of *Antoni- us*, stung herselfe to death with a *Serpent*; what time *Egypt*, the
one

All Ceremo-
nies finished
by the witness
of Christ.

one legge, by *Octavian* vvas made a Prouince to *Rome*, as *Syria* the other by *Pompey* before had been.

And that a full dissolution of euery part of the *Image* with her death happened, the taxing of the world then layd by *Augustus*, doth testifie; when the *Romane Monarchie*, vvith acknowledged subiection first began: and vpon which occasion *Christ* was borne in *Bethlehem*, two yeeres before the death of *Herod*.

And that this *Stone* vvas *Christ*, all almost acknowledge; neither doth the euent fall in any other, the *Gospell* beeing the *Mountaine* that spred his kingdome ouer the face of the whole earth. And
what

what that *Stone* signified, *Daniel* told *Nebuchadnezzar*, as *Iosephus* writeth: which thogh himselfe thought not fit in that his * discourse there to expresse, yet afterwards in the commotions of the *Jewes* against *Pilat*, hee speaketh both of *Iohn Baptist*, slaughtered by *Herod*, and of *Iesus* condemned to the *Crosse*, in these venerable words.

* *At that time* (saith he) *was Iesus a wise man, if it bee lawful to call him a man. For he was the performer of diuerse admirable works, & the instructor of those, who willingly entertaine the truth: and he drew vnto him diuerse Iewes and Greekes to bee his followers. This was Christ; who beeing accused by the Prin-*
ces

* *Ioseph. antiq.*
lib. 10. cap. 10.

* *Iosephus his*
opinion of
Christ.
Ioseph. Antiq.
li. 18. c. 4. & 7.

ces of our Nation before Pilat, & afterwards condemned to the Crosse by him; yet did not those who followed him from the beginning, forbear to loue him for the ignominie of his death. For he appeared vnto them aloue the third day after, according as the diuine Prophets had before testified the same; and diuerse other wonderful things of him: & fro that time forward, the race of the Christians, who haue deriued their Name from him, hath neuer ceased.

What testimony can bee greater then this, so agreeing with the *miracles*, death, and resurrection of Christ, especially from his pen, who wrote the History of the *Iewes*, from *Moses*, the first, vnto the de-
structi-

struction of *Ierusalem*, and last times of their estate: beeing as all men knowe, by birth a *Iew* himselfe, and in his young yeeres might haue seene the same *IESVS*, of whom hee giueth such commendable reports.

But to confirme the fall of the *Image*, which *Daniel* had affirmed by the *fall of the Stone*, is the testimony of the *Angel* sent vnto him, to shew the times that were to succede. For the Prophet praying for a present releasement from *Babels captiuitie*, was answered by *Gabriell* about his request: namely, that *after seauentie seauens of yeeres*, a perfect deliuerance should bee wrought by the death of the *Messiah*, which

Daniel 9. 24

which should *end sin*, and the *Ceremonies of the place*, and should bring an euerlasting freedome to all that belieue.

And that these yeers so predicted, fell in number, weight, and measure, euen 490. vvee haue shewed before, and now further affirme, that the very houres by a skilfull Arithmetician may be exactly calculated, from the message of the *Angel* deliuered at the time of the *euening oblation*, vnto the voice vttered by *Christ* vpon the Crosse at the *ninth houre of the day*, when he cried aloud and gaue vp the ghost.

a *Mark 15. 34*

Another marke set forth for the time of *Christs* comming, is gathered by the graces that should be reuealed vnder the standing

standing or continuance of the second *Temple*, which was built by ^b *Zerubbabel*, after the returne from *Babylon*; which worke, though later and lesser then that of *Salomons*, had notwithstanding a promise from *G O D* to exceed *Salomons*.

^b *Ezra. 6.*

^c *Hag. 2. 10.*

But how glorious his was, the building, gilding, riches, & beautie doth euidentlie declare: and the ^d *clowd* of *Gods* glory so filling the house, as the *Priests* could not minister, doth manifestly shew.

^d *1 King. 8. 11.*

Whereas contrariwise, this second was so inferiour, as the old men that had seene the former, ^e wept exceedingly at the laying of the foundation: neither was it filled with any such glorious *Clowd*, nor had the

^e *8243. 12.*

thelike Patterns of Gods diuine presence, as *Salomons* had.

For in this second *Temple*, as the *Rabbins* haue obserued, these five great blessings were wanting. 1. The fire from *heauen* to consume the Sacrifices, the visible signe of Gods fauourable acceptance. 2. The *Vrim* and *Thummim*, most sacred monuments put in the pectorall or Breast-plate of *Aaron*. 3. The *Arke of the Covenant*, wherein the *Tables of Stone*, *Aarons Rod*, and *pot of Manna* were kept. 4. The *Mercy seat* & *Cherubins*, from whom the oracles of God were reuealed. 5. And the manifest breathing of the *holy Ghost* vpon the *Prophets*: all vvhich

Salomons

^f *Exod.* 28. 30.

^e *1 King.* 8. 6. 9

^h *Exod.* 17. 10.

ⁱ *Exod.* 16. 33

Salomons Temple had.

Contrariwise, before the daies of *Christ*, this later *Temple* was polluted and defiled by *Antiochus*, *Pompey*, and *Crassus*; and after the death of *Christ*, vtterly destroyed by *Titus*, *Domitian*, *Hadrian*, & other *Roman Emperors*. And being assaid again to be built by *Julian the Apostata*, was with earthquakes and fire from heauen so hindred, as the foundations of the first *Temple*, left in the former destructions, were so shaken asunder, that a stone was not left standing upon a stone; and the workmen by fire from heauen, forced to leaue off the attempt. Since which time, in seeking to rebuild that, which *Christ* had so accursed, more *Christian* blood hath been spilt,

T then

*Ammia. Mar-
cel. lib. 23. ca. 1.*

*Socrates lib. 3.
cap. 17.*

i Hag. 2. 8.

2 Ma 3. 1.

1 Esay 49. 6.

then was in those warres of destruction which *Iosephus* writeth of and saw. Wherein then was the glory of this second Temple greater the *Salomons*, or what should i moue the desire of all nations to come therevnto?

Surely, it was the Lord whom they sought, and the Messenger of the ^kCouenant who they desired to behold, that should come to this his Temple, euen the *Messiah*, promised to restore the desolations of Israel, and that should be giuen for a light of ¹saluation vnto the Gentiles: which was accomplished onely in the person of *Christ Iesus*, who with his presence filled this later house with greater glory then the clowd did that of *Salomons*.

When in this temple he taught that

that his *body* was the true temple indeed; and that the *ⁱ Father & he were all one*: vrging the search of *Scriptures*, that testified so much of him, *ⁱ* their credit vn to *Moses* that wrote concerning him, & the witnes of that *burning candle* (the Baptist) vwho pointed, and preached him to be the *ⁱ Lamb of God, that taketh away the sinnes of the world.*

He then was the *ⁱ Branch* that should build the *Lords Temple*, the *Crown of glory, & roiall Diadem in the hand of his G O D.* More worthy of *ⁱ* glory then *Moses*, more *ⁱ* excellent then *Dauid*, and *ⁱ* greater then *Ionas* or *Salomon*.

And this his comming, was the acceptable time, and *yeere of the Lord*, *ⁱ* whereunto *Salomon*

ⁱ Iohn 1.19.

ⁱ Iohn 5.35.
39.46.

ⁱ Iohn 1.29.

ⁱ Zach. 6.12.

ⁱ Esay 62.3.

ⁱ Hebr. 3.3.

ⁱ Psal. 110.1.
ⁱ Maib 12.41.

ⁱ Esay 49.3.

¹ Cant. 2. 11.

² Esay 66. 3.

in his Song had the relation, whē he alludeth vnto the time of the true *Turtles* sacrifice, in his heavenly hymne, wherein most sweetly hee singeth thus; *When the ¹ winter was past, and the rain gone away, the flowers appeared, & the singing of birds was come, then the voice of this Turtle was heard in the land.* For when the frozen dregs of sin lay both in the inward heart, & outward action, then hee that ² offered a *Bullock*, was as if hee had slaine a man, & he that sacrificed a *sheepe*, as if hee had cut off a dogges neck: then were the oblations as the offrings of *Swines* bloud, and the remembrance of incense, as the blessing of an idol. So that when sacrifice & offrings were not desired, burnt offering & sin offrings
not

not required, then said he *Lo, I come*; for in the rolle of the booke it is written of me, *I desired to doe thy will O my God.*

y Psal. 40. 16.

And as touching the abrogation of the old, thus saith *Ieremie*, *They shall say no more the Ark of the covenant of the Lord, neither shall it come in minde; neither shall they visit it, neither shall it be magnified.* But I will plant

y Iere. 3. 16.

saith the Lord by that Prophet, *my law within them, & in their hearts I wil write it, I will be their God, and they shall be my people.*

y Iere. 31. 33.

And by *Ioel* he cryeth, *In those daies I wil poure out my spirit vpon all flesh, your sonnes and your daughters shall prophecy; your old men shall dreame dreames, your young men shall see visions, & vpon your seruants and handmaidens,*

y Ioel 2. 28.

b Jer. 31. 34.

c Esay 19. 18.

d Esay 1. 3.

I will poure out my Spirit. b They shall all knowe the Lord, from the least of them, to the greatest of the: and the c cities in Egypt shal speak the pure language of Canaan. And of this knowledge, it seemeth the woman of Samaria spake, when to our Saviour she said, I knowe well that Messiah shall come, which is called Christ, when he is come, he will tell vs all things. These, and infinite more speeches concerning Christs coming, his gospel and graces, are so frequent in the prophets, as both Esay and Ieremy do vrge the obseruation by the examples of the vnreasonable creatures, the beasts and birds; for the d Oxe (saith Esay) knoweth his owner, and the Asse his masters crib, but Israel doth not knowe, my people doth

doth not consider. Yea, the Storke
in the heauen (saith Ieremy) know-
eth her appointed times, the turtle,
the crane, and the swallow ob-
serue the times of their comming,
but my people know not the in-
gement of the Lord. And the com-
plaint in Hosea is, My people pe-
rish for lack of knowledge

Jer. 3. 7.

Hosea 4. 6.

But for the close of all, let vs
vrge the same precept to these
flamering Jewes, that them-
selues vrge vnto their disciples,
namely, to giue care to the Pro-
phets, so farre as they speake, and
where they cease, to bow downe
their eares to the sayings of wise-
men: whereof themselves tel vs
of a certain succession, vvhich
should not faile till the coming
of the Messiah. And from Hil-
lel their holy Rabbim, bring a
conti-

The Rabbins
good counsel.

continuation of *disciples*, vnto *Simeon*, surnamed the *Righteous*, in whom they say, the spirit of the great Synagogue did utterly cease. Consider then wel, O ye lisping *Iewes*, what yee haue said, and read what our *Luke* writes concerning this *Simeon*.

Luke 2. 25.

There was a man (saith he) in *Ierusalem* whose name was *Simeon*: this man was iust, & feared God, and waited for the consolation of *Israel*, & the holy ghost was upon him. 26. And a reuelation was giuen him by the holie ghost, that he should not see death, before he had seen the Lord *Christ*.

26

27

27. And he came by the motion of the spirit into the temple: & when the Parents brought in the childe *Iesus*, to doe for him after the custome of the law, 28. then he tooke him

28

him in his armes, & praised God,
and said : 29. Lord now lettest
thou thy seruant depart in peace,
according to thy word ; 30. For
mine eyes haue seene thy saluation,
31. which thou hast prepared be-
fore the face of all people, 32. A
Light to be reuealed to the Gen-
tiles, and the glory of thy people
Israel.

Which was likewise witnes-
sed by a Prophetesse of your
owne, euen *Anna* the daughter
of *Phanuel*, of the tribe of *Asher*,
a widow of great yeeres, vvhoe
went not out of the Temple,
but ^bserued God with fasting and
prayers night and day. Shee com-
ming upon them, confessed like-
wise the Lord, and spake of him
to all that looked for the redempti-
on of Ierusalem.

29

30

31

32

^b Luke 2. 37.

Doth

Doth not then our *Euangelist* confirme that, which your *Doctors* haue told: and *Simeon* himselfe witnesse what they haue said: namely, that his eyes then saw the *Messiah*, the glory of *Israel*, and the light of the *Gentiles*. And *Zachary*, your Priest of the course of *Abia*, when his tongue was loosed, spake of the *horne of saluation* that should shortly be raised in the *house of David*; and that the babe his sonne then new borne, should bee his *messenger* to goe before him, to *prepare his wayes*. Of which messenger, heare *Iosephus* your own Historian, how with our *Euangelist* he agreeth.

1 Luke 1. 69

* Ioseph. Anti.
lib. 18. cap. 7.

Iohn * surnamed the Baptist
(sayth hee) replenished with all
vertue, exhorted the Iewes to ad-
dict

did themselves to execute iustice
towards men, and pietie towards
God: and to be baptised, and to re-
nounce sinne. Vnto whom so many
resorted, that Herod fearing a re-
uolt (for it seemed they would
subscribe in all things to his ad-
uise) caused him to be put to death
in the Castle Macheron: for
which deed (saith he) the Iewes
were of opinion, that in reuenge of
this so grievous a sinne, Herods
Army, against whom God was dis-
pleased, had been subiect to their
utter ruine and ouerthrow.

I wil not vrge the sayings of
Esdras in naming ^k my sonne Je-
sus, and my sonne Christ, foure
hundred yeeres before Christs
death; because the book is not
canonicall: neither the testimo-
nies of the Sybils, whereof Eri-
thraea,

^k 2 E/dr. 7.
28. 29.

thraa, more ancient then *Romulus*, composed verses, whose first letters beeing onely taken, make this sentence, IESVS CHRIST, SON OF GOD, THE SAVIOUR: These I say, I wil not vrge, because they are *Gentiles*; but this I note, that in all her verses, *Shee* hath not one word tending to Idolatry, as other *Gentile* Writers haue: but all against the false Gods and their worshippings: so that * *she seemeth to me to haue beene a citizen of the city of God*, saith *S. Augustine* in his booke so intituled.

* *Augu. ciuit.
Dei. li. 18. c. 23.*

Now, that these *Sybil*s were ancient, we see in *Homer*, of *Ezekiah* his time, sixe hundred thirty six years before the birth of *Christ*, who inserreth many
of

of their verses in his *Rapsodie*, as
Viues in his annotations vpon
 Saint *Augustins Ciuitate Deino-*
teth. And also respectiue, for
 that the *Romans* made doubt to
 assist King *Ptolomy* to recouer
 his kingdome of *Egypt*, because
 the *Sybils* had prophecied, that
 at what time the *Romans* should
 set a King in *Egypt*, then should be
 borne the king of the whole world.
 Which oracle, *Cicero* writing to
Lentulus (who sued to haue that
 charge) alleageth.

And *Tacitus* tells vs, * that
 whereas many vaine predictions
 were published of the fate of *Rome*,
 under the names of the *Sybils*, *An-*
gustus Caesar (after that the *Capitoll*
 was burnt in the ciuil warres)
 caused their prophecies to bee
 sought for, in *Samum*, *Illium*, *Er-*
thrum,

* *Tacit. Anal.*
lib. 6. ca. 3.

thrum, through Affrica, Sicilia, and the Colonies of Italy: & to be brought to Rome to the Cities Pretor by a day assigned, and to be examined by the Priests, to distinguish the true from the false, as neere a might bee, by the iudgement of man: & those allowed of, referred againe to a second examination of the Fifteene.

In which businesse, *Suetonius* affirmeth * no lesse then two thousand bookes to haue been committed to the fire: but the approoued prophecies of the Sybils (saith hee) at the Emperours commandement were layd up, and kept under locke, in two golden chests, at the foote of the Image of *Apollo*, in mount *Palatine* in Rome. Where they remained (saith *Amianus*) in the dayes of *Italian*

* *Sucta. in vita Aug. ca. 31.*

Amian. Marcell. lib. 23. cap. 2.

lian the apostata: and whence *Stillico* tooke * and burnt them, when hee intended treason towards his double sonne in law *Honorius* the Emperour, lest in mouing the people against him, their prophecies should hinder his designes, as *Claudian* in his verses thus writeth;

He burnt the fates of the Sybils he'ps.

Wherby we see, both the great antiquitie of these receiued *Sybils*, and the reuerend regard that was had of their writings: but chiefly the end of all prophecies, both *diuine* & *humane* concerning *Christ Iesus*, in whō all the types of the Law ended, and in whose person all *Genealogies* ceased, that from *Adam* had been continued vnto him the blessed seed, and *Son of God*:
and

* *L. Vmian*
otata upon
August can
ueli, 18 c 2,

The reuerend
regard of the
Sybils.

1 Tim. 1. 4.

The new Testament procureth no other Genealogie then Christ.

a Luke 1. 5.

b Luke 2. 36.
c Philip. 3. 5.

and to force them further, eyther for *Story*, or distinction of *Tribes*, *Mariages* or *Issues*, is to fall into that sin which S. Paul¹ condemneth, seeing those *stars* did all set, at the bright rising of that *brightest Sun*.

Neither doth the new Testament, from the first of S. Matthew, to the last of the *Apocalyps*, prosecute any *Genealogies*, no not from the degree of a Grandfather (besides them appertaining to the person of Christ) though many bookes therein be historicall, & might haue required the stayes of *Genealogies*, as most of them in the old Testament haue done. For only^a Zacharias from his priestly course, Elisabeth from *Dauid*,^b Anna from *Israhel*,^c Paul from

Ben-

Benjamin, & *Barnabas* from *Leui* are declared; in all the rest a still silence is seen: & all to shew, that the use of Genealogies, ended in *Iesus* the seed of the promise, and that thence forth, the world should not looke for another.

The *Iewes* we have seen blinded in their own affections, affecting an earthly tranquillitie vnder their daily expected Monarch from *Salomon*, and * with *Iulian the Apostata*, doe vehemently accuse vs *Christians*, that we agree not in the *Parents* of his *person*, whom wee make our *Messiah*, neither of *Nathan* or *Salomon*.

But I would to God we had not followed their *Rabbins* too farre in the line of *Salomon*, and

V. that

Acts 4. 36.

* Hieron in
Math 1.

Christians ac-
cused by the
Iewes.

e 1 Pet. 3. 15.

f Deut. 22. 21.

Rom. 10. 19.

g Iohn 17. 3

h Iohn 4. 22.

i Psal. 2. 12.

that wee were more exercised in these kindes of *Studies*, so maturely touching the humanie of *Christ*: for by *Peter* wee are commanded to ^e *bee readie alwaies to giue an answer to euery man that asketh a reason of the hope we hold.* And by *Moses* are ordaind to ^f *prouoke them to the gospel*; neither of which we can doe, but by shewing that *God is become man*, and that *man, come according to the scriptures of God.* For in this consisteth ^g *life euerm-lasting, to know the only true God, and Iesus Christ whom hee hath sent.* This *Christ* then wee *Christians* worship, and ^h *know what we worship*, euen the *sonne of Dauid*, that is *Dauids Lord*, whom all must ⁱ *kisse*, or else *perish*, and all made *blessed that trust in him.*

O then ye Sonnes of the ^kCou-
nant, be not as Dawids ¹deafe Ad-
der that stoppeth her eare, and will
not harken to the voice of the char-
mer, charme hce neuer so wisely;
nor with your questioning El-
ders answer ^mWe cannot tell. For
you haue had Abraham your
father, pointing at Christ the
seed of the promise, in whom all the
nations of the earth are made blef-
sed. Moses your law-giuer, shew-
ing the ⁿProphet that the Lord
would raise from among your bre-
thren, vnto whom ye shold harken.
And the Propkets your Char-
mers, with ^oprecept vpon precept,
line vpon line, heere a little; and
there a little, haue declared the
^pVirgins sonne to be the Emma-
nuel, the ^qwonderfull Counsellor,
the mighty God, the euerlasting fa-

V 2 ther,

^k Math 13. 35.

¹ Psal. 13. 4

^m Mark 11. 33

ⁿ Deut. 18. 18.

^o Esay 28. 10.

^p Esay 7. 14.

^q Esay 9. 6.

John 14. 6.

Iohn 6. 31.

Esay 28. 11.

Hebr. 1. 2.

Iohn 3. 16.

Psal. 95. 8.

ther, and Prince of peace. Christ himselfe, teaching himselfe to bee the way, the truth, and the life, and the spirituall rock and ¹At anna sent down from heauen. The Euangelists, Apostles, Disciples and Profelites, all of them clouds of witnesses vnto you, of his Life, Death, Resurrection and Ascension. And lastly, we Gentiles of the *uncircūcision* (though with ²stammering lips, and another tongue) tell you, That in these last dayes ³God hath spoken by his Sonne, who is heire of all things, by who he made the worlds, and in whom he that ⁴belecueth, shall not perish, but haue life euerlasting.

To day then if you will heare his voice, harden not your hearts, as your fathers did in the wilderness:

nes : for, ^abee not deceived, God is not mocked, but ^a is a iealous GOD, and a consuming fire.

His ^b arrowes (you read) are sharpe, that stick in the hearts of the Kings enemies ; and his blood (you know) hath been heavy upon the ^c heads of your children ; who to this day are a despised and disperfed nation through the vworld : without ^d King , without Prince, without Priest, without Statue, without Ephod, and without Teraphim , as Israel aforetime was threatned, and you too long a time haue now felt. For as many yeeres haue been spent in your vaine expectations (if fortie more were expired) as the first age saw from the first creation to

^a Gala. 6.7.

^a Dent. 4.24.

^b Psal. 45.5.

^c Math. 27.25

^d Hosca 3.4.

As long a time (almost) for the Jewes conuersion, as the world stood in the first age.

c Iohn 19. 15.

f Exod. 26. 33

s Luke 23. 45.

h Hebr. 9.

i Exod. 28. 39

k Heb. 12. 23

l Luke 23. 33.

the flood: and yet are you as frustrate of your hoped *Messiah*, as when you first refused *Christ* for your King.

The Lord for his *Annointed* sake withdraw the *veyle* from before your hearts, that with vs you may see the *veyle rent*, and the way *open* into the *holy of holies*; and the same made onely by his entrance, who is the Great *High Priest* of our calling. Figured by him, that bare the *names* of your remembrance upon his breast, in the engrauen stones of his breastplate: but hath himselfe *written* both yours, and ours, with the *bloud* of his owne heart, when from the *Crosse*, and mount *Caluary*, his *veines* streamed *Saluation*, with greater

ter increafe into the world,
 then did those waters of life,
 that issued from ^m *Ierusalem*
Temple. For whose comming
 to make all perfect, let vs with
 patience attend; and expect
 his appearance in the clowds,
 & in maiestie, when both *Iew*
 and *Gentile* with visible eyes
 shall see him (as he is) the ⁿ *I-*
mage of the inuisible God, ° the
brightnes of his glory, and the
engrauen forme of his person.
 Before whose *Throne*, in his
 holy *Ierusalem*, the ^p *Iehouah*
Shammah, the *Sealed of Israel*,
 and the *Saued of Nations*, with
Crownes, Harps, and Palmes,
 shall sing *Hosannah to him the*
Lambe, that hath washed vs in
 his bloud, and lineth for euer-
 more. Vnto whom with God
 the

^m *Ezek. 47.*

^a *Collos. I. 15.*

^o *Hebr. 13.*

^p *Ezek. 58. 35.*

^a *Apoc. 1. 5.*

the Father, and God the holie
Ghost, three in persons, but of
one substance and vndiuidable
Deitie, be ascribed all glory, pow-
er, maiestie, and might,
for euer and euer,
Amen.

O thou whom my soule lo-
ueth, come. Come Lord
IESVS.

FINIS.

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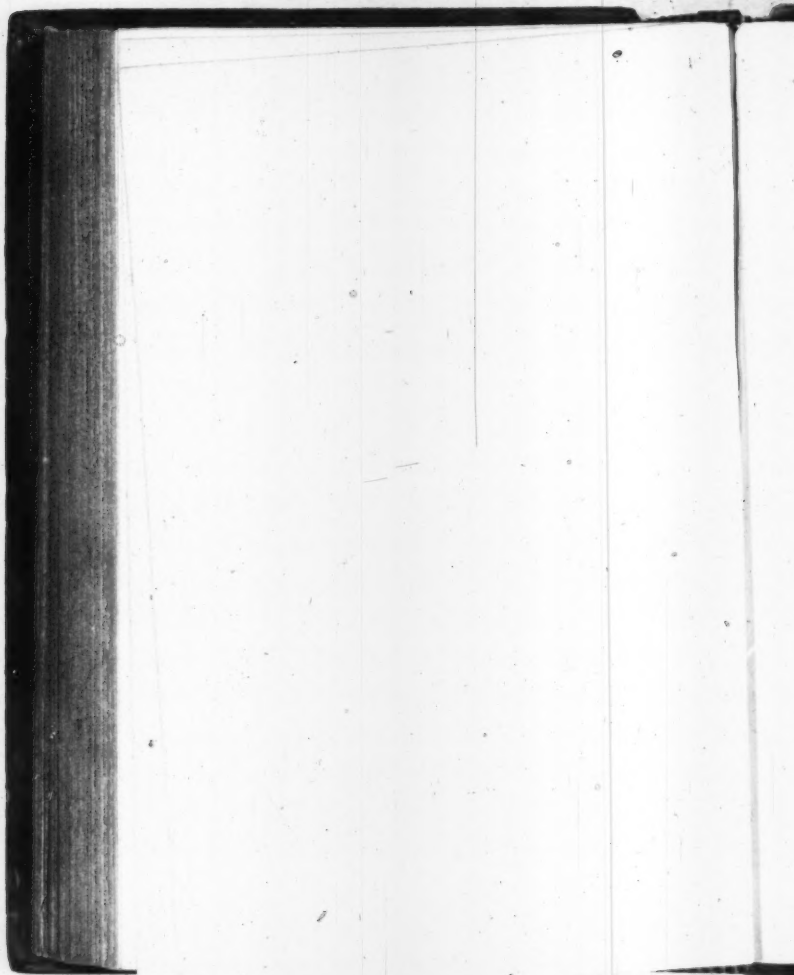
FINIS.

AN
ALPHABETICAL
TABLE SERVING FOR
THE READIE FINDING
of any name contained in the Ge-
nealogies prefixed before the
Bibles of the new Tran-
slation.

Deut. 32. 7. *Aske thy father, and he will shew
thee, thy elders, and they wil tell thee.*
Job 8. 8. *For inquire, I pray thee, of the for-
mer age, and prepare thy selfe to the
search of their fathers.*

By I. S.

LONDON,
Printed by I. B. for Daniell Speed,
1616.



To the Christian Reader.

TO forward thy study & knowledge in the holy Genealogies of the sacred Scriptures, I haue Christian Reader in this following Table, directed thee to the ready finding of any person or name contained in the draughts of those that are printed with the new Bible of the last translation, which doe serue alike for euery volume, without any other seuerall direction. And whereas in some of them, the Scriptures cotations could not be inserted, in this they are all supplied both for chapter and verse. That the holy *Genealogies* are staies for the stories, and a *Cloud of witnesses* for the humanity of Christ, we haue in some part seene before, and therefore neither vselesse, nor condemned by the Apostles, and that they are the fathers of all Nations, and the gouernement of the worl'd through many generations apparantly is known. First by the Fathers
vnto

To the Reader.

vnto the Law, and after by Iudges and Kings, whilest their kingdome stood, which shortly was diuided with *Iudah* and *Israel*, and soone became enemies, not only each towards others, but most of them also vnto Gods truth. Of *Iudahs* Kings some few were godly, and by God were blessed with riches, peace, and victories. Of *Israels* were none, but all of them idolaters, and died in their sinnes: briefly, in all is seene both the mercie and seueritie of God, when all are seene, either to build or pull downe the walles of *Zion*.

The most noted among them of any Nation, kindred, & Tribe, vpon whom the chiefeest stories in Scriptures depend, are noted by a differing letter from the rest, and by the letters in the margent set against them, are knowne of what degrees or estate they were: wherein I intreat thee (gentle Reader) to obserue these few obseruations.

Our

To the Reader.

Our Lords line is noted by this marke *
Al Kings in general by this letter K
All Queenes by ————— Q
Kings of Iudah are noted by — KI
Kings of Israell by ————— KS
Dukes in generall by ————— D
Iudges by ————— I
Prophets by ————— P
High Sacrificers by ————— S
Dauids Worthies by ————— W

And lastly for the ready finding of all,
obserue this easie directiō by the page
following; first, imagine euery page of
the *Scriptures Genealogies* to bee so di-
uided, and the letter *A, B, C,* and *D,*
so placed, vnto which, the like letters
direct the name which thou desireth :

As for example, { *Aaron. 14. a.*
 David. 22. b.
 Abraham. 6. c.
 Mary. 24. d.
 and so of all the rest.

The Lord forward thy desire, and
guide thee in thy search, to make thy
darknes light in Christ: in whom I rest

John Speed.

A

C

B

D



An Alphabetical Table for the
ready finding of any name men-
tioned in the *Genealogies* printed with
the Bibles, with the citations of
the Scriptures therunto
belonging.

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5. 15.
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Abiah, 27 d. 1 *Chr.* 7. 8
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6. 24.

Abia-

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 & 16. b. 1 K. 2. 26

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Abidan, 30. b. Num. 1. 11

Abiel, 28. a. 1 Sam. 9. 1

or, Ner. 1 Cor. 8. 33

S Abiezer, 16. a

W Abiezer, 30. c. 1 S. 23. 27

Abiezer, 31. b. 1 Ch. 7. 18

Abiezer, see Iezer. 31. b

Q Abigail, 21. b. 2 Sam. 3. 33

Abigail, 22. c. 1 Ch. 2. 17

Abihail, 13. d. Num. 3. 35

Abihail, 18. b. 1 Ch. 2. 29

Q Abihail, 21. b. & 33. a. 2,
 Chro. 11. 18

Abihail, 24. b. 1 Ch. 5. 14

Abihail, 28. b. Est. 2. 15

Abihu, 14. c. Ex. 6. 23

Abihad, 27. d. 1 Ch. 8. 33

Abijah, 16. d. 1 Ch. 2. 10

or Abia, Luke 1. 5

Abijan, 32. b. 1 K. 2. 14. 1

KI Ahab, 23. a. 2 Ch. 13. 1. or

Ahaz, 1 K. 14. 31

Q Abijah, 33. b. 2 Cor. 2. 1

Abimul, 3 d. Gen. 10. 28

K Abimelech, 4 c. Gen. 20. 2

K Abimelech, see Achish. 4 d

I Abimelech, 31 c. Jud. 8. 31

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Abinadab, 22. a. 1 Chro.

2. 13

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Abiram, 30. c. 1 Kings

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1 Ch. 6. 4

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Q Amal, 22. b. 2 Sam. 3. 4

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& 7 d.

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Abisalom, 29. a. 2 Ch. 11. 20

or Vriel, 2 Chro. 13. 2

Achan, 7. d. 1 S. 7. 1, or

Achar, 1 Ch. 2. 17, or A-

chor, Jud. 7. 24

Achbor, 9. c. Gen. 36. 38

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Ab.

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Ab.

Al.

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 hindred the Temple.
 K Artaxerxes 34. or, Ar-
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 the sonne of Assuerus by
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 built the Temple.
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Athaliah, 17. b. Nehe. 11. 4

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Attarah, 18. c. 1 Chr. 2. 26.

Authai, 23 a. 2 Chr. 11. 20

Authai, 24 d. 1 Chro. 12. 11

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KI Azariah, see Azariah, 33 a.

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Azariah, 33 c. 2 Ch 21. 2.

KI Azariah, 33 d. 2 King. 14. 21, or Vziah. 2 Chr 26. 1

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Azrikam, 28 b. 1 Chr. 8. 38

Azrikam, 34 b. 1 Chr. 5. 23

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 Elah, 32 b. 2 Kin. 17. 1
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 Abiud's house, from Zo-
 rababel to Joseph the
 husband of Mary.
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 19, and 23. 24
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kim, 1 Kin 23 34, or Ioa-
kim, 1 Chr 3 15

W Eliam, 13 b. 2 Sam. 23 34
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Eliezer, 11 d. 1 Chr 27 16

Eliezer, 14 c. Ex. 18 a

Eliezer, 17 b. 2 Chr 20 37

Eliezer, 27 b. 1 Chr 7 8

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Elihu, 12 7

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Eliphelet, 38 b. 1 Chr 8 39

P Elphaz, 2 c. Gen. 10 4

Elshah, 31 b. 1 Kin. 19 16

Elshama, 18 d. 1 Chr. 2 41

Elshama, 22 b. 1 Chr. 3 6

or Elshus, 2 Sam. 5 15

Elshama, 22 d. 1 Chr. 3 8

Elshama, 22 b. Num. 1 10

Elshah, 22 c. and 13 a.

8 c. 22.

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king by right.

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 * ELMODAM, 33 d, Luc.
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 Ephah, 19 c. 1 Chr. 2. 46
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 a. Gen. 25. 25, 26. 34K> Esau's, see Ishmael's,
 28 c.

Eshbun, 5 d. Gen. 36. 26

Eshcol, 5 d. Gen. 14. 13

Eshel, 28 b. 1 Chr. 8. 39

Eshemomites, 21 d.

Eshmon, 21 d.

Eshmon 21 b. 1 Chr. 4. 11.

* ESLEI, 34 c. Luk. 3. 25

Q Esther, 28 b. and 3 a. or
 Hadassah, or (after Hea-
 then) Atossa, Hest. 2. 17

Etam, 20 a. 1 Chr. 4. 3

Ethan, 13 a. see Ioah.

Ethan or Jeduchun 13 d
 1 Chr. 6. 44, and 25, 3P Ethan, 17 c. 1 Chr. 2. 6. 1 K.
 4. 31A Prophet, who made
 the Plal. 89, (see the ti-
 tle of it) either in Egypt
 or

or the wilderness; A
 salme very remarka-
 ble, for prophecy of Da-
 vid and his Kingdome,
 the glory and fall there-
 of, shewing that not an
 earthly throne, but an
 everlasting Kingdome
 was promised in Christ.
 K *Ebba*, 12.1 *Ker*, 16.3; 1
Psalm, 137.4.
Ethnan, 1 d. 1 *Ch*. 4.7
Ethni, see *Ieterai*, 13.6
 * *EVE*, 1 *Gen*. 2.22 and
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Eui, 7 b. *Num*. 31.8
 K *Eulmeiodab*, 4 b. *Ier*.
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Euben, 24 c. *Gen*. 46.16,
 or *Ozen*, *Num*. 26.16
Ezbon, 27 b. 1 *Chr*. 7.7
 P *Ezekiel*, 14 d.
 D *Ezer*, 5 v. *Gen*. 36.21
Ezer, 20 a. 1 *Chr*. 4.4
Ezer, 24 a. 1 *Chr*. 12.9
Ezer, 32 d. 1 *Chr*. 7.21
Ezra, 14 d. *Ez*. 7.1
Ezra, 21 c. 1 *Ch*. 4.17
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Cabai, 30 d. *Neb*. 11.8

Gad, 10 b. *Gen*. 30.11.
Gaddi, 31 v. *Num*. 13.14
Gadi, 32 b. 1 *Chr*. 15.14
Gaduel, 26 c. *Nr*. 1.10
Gahm, 6 b. *Gen*. 22.24
Gala, 13 d. 1 *Chr*. 9.16
Gemahel, 312. *Num*. 1.10
Gemul, 16 d. 1 *Chr*. 24.17
Gatam, 9 c. *Gen*. 36.11
Gizez, 19 c. 1 *Ch*. 2.46
Geba, 27 c. 2 *Ch*. 8.6
Gedaliah, 13 b. 1 *Ch*. 25.3
Gedaliah, 19 d. *Zeph*. 1.1
Gedeon, 12 b.
Gederathite, 30 a.
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Gedor, 21 b.
Gedor, 29 c. 1 *Ch*. 12.7
Gedor, 28 c. 1 *Chr*. 9.37
Galli, 23 b. *Num*. 13.12
Genuah, 9 c. 1 *Ki*. 11.20
Gera, 27 a. *Gen*. 46.21
Gera, 27 a. 1 *Chr*. 8.7
Gera, 27 d. 1 *Chr*. 8.3
Gera, 28 d. 2 *Sam*. 16.5
Gera, 30 d. *Iud*. 3.15
Gershon, 14 c. *Ex*. 2.22
Gershon, 13 a. *Gen*. 46.11
 or *Gershon*, 1 *Chr*. 6.22
 Z 4 *Geshan*

Gi.

Ha.

Gesham, 19 d. 1 Chr. 2. 47
 Gether, 3 c. Gen. 10. 23
 Geuel, 24 d. Num. 13. 16
 Agiant, or Haraphah, 4
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 I Gideon, 31 c. Jud. 6. 11, or
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 2 Sam. 11. 21
 Gideoni, 30 b, Num. 1. 11
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 Gilead, 24 b, 1 Cor. 5. 14
 Gilead, 31 a. Num. 26. 29
 Gileadites, 31 a
 Gergase, 5 a. Gen. 10. 16
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P Habbakkuk, 19 d.
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 K or Hadar, 1 Chr. 1. 46

K Hadad, 9 c, 1 Kin. 11. 14
 K Hadadezer, 3 c. 2 Sam. 8.
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 Q Haggiab, 22 b. 2 Sam. 3. 4
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P Hananiah, 28 c. Jer. 28, 1
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Helon, 26 c. Num. 1. 9

Hemah, 7 d. 1 Chr. 2. 55

Heman, 5 b. Gen. 31. 22

or Homan, 1 Ch. 1. 79

Heman a singer, 15 b. 1
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Hepher, 31 b. Num. 27. 1

Q Hephzibah, 33 b. 2 K. 21. 1

Heresh, 13 d. 1 Chr. 9. 15

K Herod 9 d.

K Herod the fox. 9 d. Luke
13. 32

K Herod the proud, 9 d.
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Herodias, 9 d.

Herodias, 9 d. Mt. 6. 17

Heth, 5 a. Gen. 10. 5

KI Hezekiah, 13 b. 2 K. 16. 20

Hezekiah, 34 b. 1 K. 16. 22

K Hezekiah, 1 c. 1 King. 1. 18

Heze, 129 b. 1 Chr. 8. 17

Hezir, 16 c. 1 Chr. 22. 15

W Hezrai the Carmelite,
2 Sam. 23. 35

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* HEZRON, 17 c. and 18
d. Gen. 46. 12

Hiel, 30 c. 1 K. 16. 34

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Hilkiah, 13 c. 1 Chr. 26. 11

Hilkiah, 14 d. and 16 b
1 Chr. 6. 3

Hillel, 32 d. 1 K. 12. 13

K Hiram, 5 a. 2 Sam. 5. 11

Hiram, 13 d. 1 K. 7. 13, or

Huram, 2 1 K. 4. 11.

S Hircanus, 16 c.

C Hircanus 16 d.

Hittites, 5 a.

Hui, 5 c. Gen. 10. 17

Hizkiah, 19 d. Zeph. 1. 1

Ho'ah, see Iethro, 7 c.

Hod, 25 d. 1 Chr. 7. 37

Hodanah, 4 b. 1 Ch. 3. 24

Hodaviah, 31 d. 1 K. 5. 24

Hodeth, see Baara, 27 a.

Hodia, see Iehudya, 21 b

Hogah, 31 b. Num. 26. 33

K Hoham, 5 d. 1 K. 10. 3

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 Hori, 5 b. *Gen* 36.22
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 Horites, 5 c. *Gen* 36.20
 Hosah, 13 c. 1 *Chr* 26.10
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P *Hoshea* 32 d. 2 *King* 17.1
Hos 1.26 b.
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 Hothan, 11 b. 1 *Chr* 11.44
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Isaiah, 1 b. *Gen* 4.20
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K *Isaiah*, 5 b. 1 *Chr* 11.1
Isaiah, 24 d. 1 *Chr* 5.13
Isaiah, 12 c. *Gen* 16.10
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Iahaleel, 13 d. 2 Chr. 29. 12

Iahash, 13 a. 1 Chr. 6. 23

Iahash, 13 b. 1 Chr. 23. 10

Iahaz, 13 d. 2 Chr. 34. 12

Iahath, 15 a. 1 Chr. 2. 22

Iahath, 20 d. 1 Chr. 12

Iahaziel, 13 a. 2 Chr. 2. 14

Iahaziel, 15 c. 1 Chr. 23. 19

Iahaziel, 30 a. 1 Chr. 12. 4

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Iahiel, 31 d. 1 Chr. 5. 24

Iahd, 24 a. 1 Chr. 5. 14

Iahleel, 26 c. Gen. 46. 14

Iahgah, 26 b. 1 Chr. 7. 2

Iahzeel, 23 c. Gen. 46. 24

Iah, 1 a. 1 Chr. 2. 23

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20 b.

Iah, 23 b. Est. 2. 5

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Iah, 31 c. Dent. 3. 14

Iahai, 14 d. 1 Chr. 24. 13

Iahim, 29 b. 1 Chr. 8. 19

Iahon, 21 d. 1 Chr. 4. 17

Iahes, 34 b. Mat. 4. 21

Iahes, 34 d. Mat. 27. 56

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Iamin, 12 a. Gen. 46. 10

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* ANNA, 34 d. Luk. 3. 24

Iapheth, 1 d. Gen. 5. 32

K Iaphiah, 4 d. Ios. 10. 3

Iaphiah, 23 d. 1 Chr. 7. 7

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* IARED, 1 d. Gen. 5. 15

Iarefiah, 29 b. 1 Chr. 8. 27

Iatha, 4 d. and 18 b. 1 Chr.

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Iarib, see Iachin, 12 c.

Iaroah, 24 b. 1 Chr. 5. 14

W Iasubeam, 17 b. 1 Chr. 11.

11, and 27 2, or Adino,

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Iasubeam, 30 c. 1 Chr. 11. 6

Iasub, see Iob, 26 a.

Iathud, 15 b. 1 Chr. 2. 52

Iauin, 2 c. Gen. 10. 2

Iahar, 21 b. 1 Chr. 3. 6

Iahneah, 30 d. 1 Chr. 9. 8

Iahjah, 30 d. 1 Chr. 9. 8

Iahri, 13 d. 1 Chr. 24. 27

Iahon, 20 b. Iud. 12. 8

Iahabod, 14 b. 1 Sam. 4. 21

Iahath, 20 b. 1 Chr. 4. 3

Iahdo, 13 d. 1 Chr. 6. 21

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Eden, 2 Chr. 29.12

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Iechamiah, 34 c. 1 Chro.
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Iediah, 12 d. 1 Chr. 4.37

Iedarah, 16 c. 1 Chr. 24.7

Iederah, 14 a. 1 Ch. 24.20

Iediae, 15. 2. 1 Chr. 26.2

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Iediel, 31 d. 1 Chr. 12.20

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Iezer, 31 b. Num. 26.30

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Iehaleel, 21 a. 1 Chr. 4.16

Iehizekel, 16 d. 1 Chro.
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Iehiel, 13 a. 1 Chr. 23.8

Iehiel, 13 b. 2 Chr. 20.14

Iehiel, 15 c. 2 Chr. 29.13

Iehiel, 28 a. 1 Chr. 9.15

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Iehizkiah, 32 c. 2 Ch 28.12

Q Iehoaddan, 33 b. 2 Ki. 14.2

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KI Iehobaz, see Abaziah,
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KI Iehobaz, 33 d. 2 Kin. 23

30, or J-banan, 1 Ch. 3.15

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KS Iehoaſh, see Ioaſh, 24. d.

Iehohanun, 15 b. 1 Chro.
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Iehohanun, 19 a. 2 Chro.

23.1

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Iehoadah, 28 d. 1 Ch. 8.36

KI Iehoiakim, 33 b. 2 Ki. 24.6

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or Iechonias. Mat. 23.11. or

Iechoniah, 1 Chro. 3. 16

KI Iehiakim, see Eliakim,
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Iehoiarib, 16 c. 1 Ch. 24.7

KS Iehoram, 26 d. or Ioram

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 S *Iehoshua*, or *Ioshua*, 1 a. b. &
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Neb. 12, 1.
Iehoshua, or *Iosua*, who
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 32 b. Ios. 1. 1. 1. Chr. 7. 27.
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 S *Iehozadal*, or *Iofidech*, 14,
 b. & 16 b. 1 Ch. 6. 14. Agg.
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Iehu, 12 b. 1 Ch. 4. 35.
Iehu, 18 b. 1 Ch. 2. 38.
 KS *Iehu*, 14 d. 2 Kin. 9. 2.
Iehu, 30 c. 1 Ch. 12. 3.
Iekubbah, 25 b. 1 Ch. 7. 34
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Ieremiah, 7 d. Ier. 25. 2.
Ieremiah, 24 b. 1 Ch. 12.
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Ieremiah, 24 b. 1 Ch. 12. 10
Ieremiah, 30 a. 1 Ch. 12. 4
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 P *Ieremiah* the Prophet, of
Leui, and twice of *Ana-*
thoth, in *Benjamin*.
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4 b.
Ieriah, 16 d. 1 Chr. 24. 11
Ieriah, 30 c 1 Chr. 12. 6
Ieriah, 12 d. 1 Chr. 4. 36
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I E S S E, or Ithai, 22 c.
1 Chr 2. 2
I E S U S CHRIST,
34 b. Luke 3, or M E S
S I A S, Day. 9. 25, Iohn
1. 41, and 4. 25, borne
King

King of the Iewes. Mat.

2.2 and they coul d name
none but *Cesar* to hin-
der his right. *Lib. 3. 15*

Iesus 16 c.

Iefus 16 d.

Ie/us, or *Iason* 16 b.

Iether, 18 d. 1 Chr. 2. 32

Iether, 21 d. 1 Chr. 4. 17

Iether, 22 c. 1 Chr. 2. 17 or

Ithra. 2 Sam. 17. 25

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Iether, 31 c. *Iud. 8. 29*

Ietheth, 9 b. *Gen. 36. 47*

Iethra. 7 c. *Ex. 18. 1* or

Hobab. *Num. 10. 29*

Ietur, 6 d. *Gen. 29. 15*

Ieuth, 9 c. *Gen. 36. 5*

Ieuth, 13 b. 1 Chr. 23. 10

Ieuth, 27 a. 1 Chr. 7. 10

Ieuth, 33 c. 2 Chr. 11. 19

Ieuz, 27 d. 1 Chr. 8. 10

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1 *K. 16. 31*

Iezer, 23 c. *Gen. 46. 24*

Iezree, 20 b. 1 Chr. 4. 3

Iezree, see *Iezree*, 26 d.

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Ieziel, 30 b. 1 Chr. 12. 7

Ieziah, 27 d. 1 Chr. 8. 13

Igal, 26 b. *Num. 13. 7*

Igeal, 34 d. 1 Chr. 7. 22

Iubiam, 26 b. 1 Chr. 7. 2

Iudaph, 6 d. *Gen. 22. 22*

Iunah, 25 a. *Gen. 46. 17*

Ikkesh 18 d. 2 Sam. 23.

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Ioab 22 d. 2 Sam. 2. 18

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Ioash 27 b. 1 *Chr. 7. 8*

Ioash 30 a. 1 Chr. 12. 3

Ioash 31 c. *Iud. 6. 11*

KI *Ioash* 32 b. 2 *K. 11. 2*

Ion 7 a. *Iob. 1. 1*

Iob 26 a. *Gen. 46. 13* or

Iakub 1 Chr. 7. 1

Iob 3 d. *Gen. 11. 29*

Iobab 5 a. *Iof. 11. 1*

Iobab

Iobab, 9 a. Gen. 36. 33.
 Iobab, 27 b. 1. Ch. 8. 9
 Iobab, 29 d. 1. Ch. 3. 18
 Iobab, 13 c. and 14 a.
 Exod. 6. 20.
 Ioad, 30 b. Neb. 11. 7.
 Ioad, 11 a. 1. Ch. 5. 4.
 Ioad, 11 c. 1. Ch. 5. 8.
 P Ioad, 11 b.
 Ioad, 12 c. 1. Ch. 4. 35.
 Ioad, 13 a. 1. Ch. 23. 8.
 Ioad, see Shaul, 15 b.
 Ioad, 15 d. 1. Sam. 8. 2. or
 Vashni, 1. Ch. 6. 28.
 Ioad, 24 a. 1. Ch. 5. 12.
 Ioad, 26 b. 1. Ch. 7. 3.
 Ioad, 30 b. Nebe, 11. 9.
 Ioad, 31 c. 1. Ch. 27. 20.
 Ioad, 29. c. 1. Ch. 12. 7.
 Ioad, 30 c. 1. Ch. 12. 6.
 Ioad, 23 b. Num. 34. 22.
 Ioad, 29 d. 1. Ch. 8. 16.
 S Ioad, 16 d. Luk. 1. 20.
 Ioad, Euangelist 34 b.
 Mat. 4. 21
 Ioad, 14 b. and 16 a.
 and 33 a. 1. Ch. 6. 9 or Ie-
 boiada, 2 King. 11. 4. or,
 Baracbas, Mat. 23. 35.
 Ioad, 24 b. 1. Ch. 12. 12

Ioad, 30 a. 1. Ch. 12. 4.
 Ioad, 32 a. 2. Ch. 28. 12
 Ioad, 34 d. 1. Ch. 3. 24.
 S Ioad, 16 c.
 S Ioad, 14 b. 16 a. Nebem.
 11. 10.
 S Ioad, 14 b. and 16 a.
 Nebe. 12. 10.
 Ioad, 17 d. Neb. 11. 5.
 Ioad, 17 a. 1. Ch. 4. 22.
 Ioad, 7 a. Gen. 25. 2.
 Ioad, 3 c. Gen. 10. 25.
 Ioad, 7 d. Ier. 3. 5. 6.
 P Ioad, 22 b. 2. Sa. 13. 3.
 * Ioad, 26 d.
 S Ioad, 33 c. Iu. 3. 30.
 Ioad, 14 b. and 16 a.
 Neb. 12. 11.
 Ioad, 14 b. 2. Sam.
 15. 27.
 Ioad, 14 d. Ju. 18. 30
 S Ioad, 16 c.
 Ioad, 18 d. 1. Chron.
 2. 32.
 Ioad, 22 b. 1. Ch. 20. 7.
 Ioad, 28 a. 1. Sa. 14. 49
 Ioad, 24 b. 1. Ch. 5. 13.
 Ioad, 14 d. 1. Ch. 26. 25.
 Ioad, 3 d. 2. Sa. 8. 10. or,
 Hadoism, 1. Ch. 18. 10.
 A 1. Io.

KS	Ioram, see Iehoram, 26 d. 2 <i>Kim.</i> 3.1	Ioshah, 12 b. 1 <i>Chr.</i> 4. 34
*	IORIM, 33 d. <i>Luk.</i> 3. 29	Ioshbekashah, 15 d. 1. <i>ch.</i> 25. 4
	Iorkoam, 19 b. 1 <i>Chr.</i> 2. 44	S Iosua, see Iehosbuz, 14 b.
	Iolabad, 30 a. 1 <i>Chr.</i> 12. 4	<i>Agg.</i> 1. 1
KI	Iesaphat, see Iehoshaphat, 33 a. 1 <i>Kim.</i> 15. 24	Iotua, see Iehoshuah, 32 b. 1 <i>Chr.</i> 7. 17
S	Iofedeb, see Iehozadak, 14 b.	KI Iosiah, 33 b. 2 <i>Kim.</i> 21. 26
*	I OSE, 13 d. <i>Luk.</i> 3. 79	Iosibish, 12 b. 1 <i>Chr.</i> 4. 35
	Ieses, 34 d. <i>Mar.</i> 6. 3	Iotham, 19 b. 1 <i>Chro.</i> 2. 47
	Iosiph, 10 a. <i>Gen.</i> 30. 24	Ietham, 31 c. <i>Iud.</i> 9. 5
	Ioseph, 13 b. 1 <i>Chr.</i> 25. 2	KI Iotham, 33 d. 2 <i>Kim.</i> 15. 7
	Ioseph, 26 a. <i>Numb.</i> 13. 7	Iozabad, 31 b. 1 <i>chr.</i> 12. 20
*	I OSEPH, 33 c. <i>Luk.</i> 3. 30	Iozabad, 31 d. 1 <i>Ch.</i> 12. 20
KI	Ioseph, 34 b. the hus- band of Mary, <i>Mat.</i> 1. 16	S Iozarus, 16. c.
	a King by right, as all his predecessors, from Zorobabel: although the a beast, <i>Dan.</i> 7. the seed of the Serpent did with- hold their kingdom: yet for their comfort, God gaue them greater titles, even <i>Saints of the high</i> <i>Trinitie</i> , that should pos- seffe a kingdom euer- lasting. <i>Dan.</i> 7.	S Iozarus, 16. d.
*	I OSEPH, 34 c. <i>Luk.</i> 3. 26	W Iphedejah, 29 d. 1 <i>ch.</i> 8. 25
*	I OSEPH, <i>Luk.</i> 3. 24	<i>Ira</i> , 18 d. 2 <i>Sam.</i> 23. 25
		Irad, 1 a. <i>Gen.</i> 4. 18
		D Iram, 9 d. <i>Gen.</i> 36. 43.
		Iri, 27 b. 1 <i>Chr.</i> 7. 7
		Irnabash, 21 b.
		Iru, 21 b. 1 <i>Chr.</i> 4. 15
		* I S A A C, 6 d. <i>Gen.</i> 21. 3
		P Irsiah, 33 b.
		KS Ithobeth, 28 c. or Ith- baal, 2 <i>Sam.</i> 2. 8, 9. 1 <i>Chro.</i> 8. 33
		Ithad, 31 b. 1 <i>Chr.</i> 7. 18
		Ithbah, 21 d. 1 <i>Chro.</i> 4. 17
		Ith.

If.

If.

Ishback, 7 b. *Gen.* 25.

Ishibibbenob, 4 d. 2 *Sam.*
21.16

Ishi, 12 b. 1 *Chr.* 4.42

Ishi, 18 b. 1 *Chr.* 2.31.

Ishi, 28 a. 1 *Chr.* 4.20

Ishi, 31 b. 1 *Chr.* 5.24

Ishiah, 18 c. 1 *Ch.* 24.25

Ishiah, 26 b. 1 *Chr.* 7.3

Ishma, 20 b. 1 *Chr.* 4.3

Ishrael, 6 c. *Gen.* 16.11

Ishmael, 18 d. *Ier.* 41.1

Ishmael, 19 a. 2 *Cor.* 23.1

Ishmael, 28 d. 1 *Ch.* 8.38

Ishmajah, 26 d. 1 *Chr.* 27.

19

Ishmajah, 28 c. 1 *Chr.* 12.4

Ishmarai, 29 d. 1 *Ch.* 8.18

Ishpah, 29 d. 1 *Chr.* 8.16

Ishpan, 26 b. 1 *Chr.* 8.22

Ishuah, 25 a. *Gen.* 46.17

Ishuij, 28 a. 1 *Sam.* 14.49.

or Abinadab, 1 *Chr.* 8.33

Ishui, 25 c. *Gen.* 46.27

Ishar, 10 c. and 26 a. *Ge.*

30.18

Ishmael, 16 d.

Ishmar, 14 a. and 16 a.

Exod. 6.23

Ishiel, 30 b. *Neb.* 11.7

Ishma, 8 b. 1 *Chr.* 1.46

Ishra, see Iether, 22 c.

Ishran, 5 d. *Gen.* 36.26

Ishran, 25 b. or Iether,

1 *Chr.* 7.37.38

Ishream, 21 b. 2 *Sam.* 3.5

Istai, 4 d. 2 *Sam.* 15.19

W Istas, 30 a. 2 *Sam.* 23.29

Iubal, 1 b. *Gen.* 4.21

I V D A, 10 c. & 17 a. *Gen.*

29.35

Iudah, 30 b. *Neb.* 11.9

I V D A M, 33 c. *Luk.* 3.30

I V D A H, 34 c. *Luk.* 3.26

Iudas Iscariot, 12 d. *Iob.*

13.2.

S Iudas Maccabeus, 16 c.

Iudas, 34 d. *Luk.* 6.16

Iudith, 5 a. and 9 a. *Gen.*

26.34

Iudith, 12 b.

Iushabheled, 34 a. 1 *Chro.*

3.20

Izhar, 14 c. and 15 a.

Exod. 6.18 or Izahar, or

Aminadab, 1 *Chron.* 6.2.

22.

Izrahiah, 26 b. 1 *Chro.*

7.3

A a 2 Izreel,

Ke.

La.

Izrael, 26 d. or Iezrael.
Hos. 1. 4.
Izzi, see Zuzi, 13 d.

K

Kedar, 6 b. Gen. 25. 11
Kedemah, 6 d. Gen. 27. 15
Kemuel, 6 b. Gen. 22. 21
Kemuel, 14 c. 1 Chr. 27. 17
Kemuel, 32 a. Num. 34. 24
Kenaz, 9 a. Gen. 36. 11
D Kenaz, 9 d. Gen. 36. 42.
Kenaz, 21 a. 1 Chr. 4. 13
Kenaz, 21 b. 1 Chr. 4. 15
Kerenhappach, 7 d. Job,
42. 14.
Keturah, 7 c. Gen. 25. 1
Keriah, 7 b. Job, 42. 14
Kiatharaim, 20 b. Kings
or Elau, 9
Kish, 13 c. 1 Chr. 23. 21
Kishi, 28 a. 1 Chr. 8. 2
Kish, 28 a. 1 Chr. 9. 36
Kishi, 13 d. 1 Chr. 6. 44. or
Kushaiah, 1 Chr. 15. 57
Kittim, 3 c. Gen. 10. 4
Kohath, 13 a. and 14 a.
Gen. 46. 11
Ko'ath, 0 b. Neh. 11. 7

Korah, 9 a. Gen. 36. 16
Korah, 9 c. Gen. 36. 5
Korah, 15 a. Ex. 6. 21, Num.
16 or Core, Jude 11 verse
Korah, 19 b. 1 Chr. 2. 43
Kore, 15 b. 1 Chr. 9. 19
Koreites, 30 c.
Kushaiah, see Kishi, 13 d.

L

Laadah, 17 a. 1 Chr. 4. 21
Laadan, see Lubni, 13 a.
Laadan, 32 a. 1 Chr. 7. 26.
Laban, 6 d. Gen. 24. 29
Lael, 13 a. Num. 3. 24.
Lahad, 20 d. 1 Chr. 4. 2
Lahr, 14 d. 1 Chr. 20. 5
Lamech, 1 b. Gen. 4. 18
LAMECH, 1 d. Gene.
5. 25
Lapidoth, 32 b. Judges,
4. 4.
* LEAH, 6 b. and 10 a. and
26 a. Gen. 29. 16
Lecah, 17 a. 1 Chroni.
4. 21
Lechim, 4 c. Gen. 10. 13
Lechem, 17 b. 1 Chroni.
cles, 4. 22.

Letu

Le.

Ma.

Leruthim, 7 *b. Gen.* 25.3
Levi, 10 *a.* and 13 *a. Gen.*
 29.34

* *LEV*, 33 *d. Luk.* 3.29

* *LEVI*, 34 *d. Luk.* 3.29

Leummim, 7 *b. Gen.* 25.3

Libni, 13 *a. 1 Chr.* 6.29

Libni, 13 *a. Ex.* 6.17. or

Landan, 1 *Chr.* 23.8

Likhi, 31 *d. 1 Chr.* 7.19, or

Helek, *Num.* 26.30.

Loammim, 26 *d. Hof.* 1.6

Loruhamah, 26 *d. Hof.*
 1.9.

Lot, 6 *a.* and 8 *a. Gene.*
 11.31.

D *Lotim*, 5 *b. Gen.* 36.20.

Lud, 3 *c. Gen.* 10.22.

Ludim, 4 *c. Gen.* 10.13

M

Q *Maachab*, 4 *d. 2 Sam.* 3.3
 and 22 *d.*

Maachah, 6 *b. Gen.* 22.24

Maachah, 12 *c. 1 Chron.*
 27.16.

Maacha, 19 *c. 1 Chr.* 2.48

Maacha, 28 *c. 1 Chr.* 9.35.

Q *Maachab*, 22 *a.* and 33 *a.*

2 *Chr.* 11.20, or *Michaiah*

2 *Chron.* 13.2.

Maachab, 31 *a. 1 Chron.*
 7.16.

Maachabite, 10 *a.*

Maaleiah, 17 *d. Nebem.*
 11.4.

Maaleiah, 30 *b. Ne.* 11.7

* *MAATH*, 34 *c. Luk.* 3.26

Maaz, 18 *a. 1 Chr.* 2.27

Maaziah, 16 *d. 1 Chron.*
 24.18.

Machbanai, 24 *d. 1 Chr.*
 12.13

Machbenah, 19 *d. 1 Chr.*
 2.49

Machi, 24 *c. Num.* 13.15

Machir, 31 *a. Num.* 27.1

Machir, 31 *d. 2 Sam.* 17.
 27.

Mahai, 2 *a. Gen.* 10.2.

Madmannah, 19 *b. 1 Chr.*
 2.49

L *Magdiel*, 9 *d. Gen.* 36.43

Magog, 2 *a. Gen.* 10.

Mahalah, 31 *b. 1 Chron.*
 7.18.

* *MAHALALEEL*, 1 *c.*
Gen. 5.12

Mahala'cel, 17 *a. Ne.* 11.4

A a 3 Ma.

Ma.

Mahalath 6 d. and 9 c.
Gen. 28.9 or Bashemath.
Gen. 26.34.
 Q Mahalath 22 b. and 33 a. K I
 2 *Chr.* 11.18
 Mahali 13 c. *Ex.* 6.19
 W Mahasrai 20 d. 2 *Sam.* 23
 28.
 Mahazioth 15 d. 1 *Chro.*
 25.4
 Mahershalalhashbaz 33.
 b. *Esa.* 8.3.
 Mahlah 31 b. *Num.* 26.33.
 Mahli 13 c. 1 *Chr.* 23.23
 Mahlon 22 a. and 8 b. *Rut.*
 1. 2.
 Mahol 17 c. 1 *Kim.* 4.31
 * MAINAN 35 c. *Luke* 3.
 31.
 Malcham 27 b. 1 *Chro.*
 8. 9.
 Malchiel 25 a. *Gen.* 16.
 17.
 Malchijah 16 c. 1 *Chro.*
 24. 9
 Malchiram 34 a. 1 *Chro.*
 3. 18
 Mallothi 15 d. 1 *Chro.*
 25. 4
 Maluch 13 d. 1 *Chro.*
 6. 44.

Ma.

Mamres d. *Gen.* 14.13
 Manasseh, 10 a. and 13 a.
Gen. 41.51
 Manasseh, 33 d. 2 *King.* 20
 21.
 Manasseh 16 b.
 Manahath 5 b. *Gen.* 36.23
 Manahath, 27 a.
 Manobah, 23 b. *Lud.* 13 2
 K Maach 4 c. 1 *Sam.* 27. 2
 Maon 19 b. 1 *Chr.* 2.45.
 Maresha, 17 a. 1 *Chro.* 4
 21.
 Maresha, 19 a. 1 *Chr.* 2.42
 * MARY, 34 d. *Luke* 1.27.
 Mary, 34 d. *Iohn* 19.25
 Mash, 3 c. *Gen.* 10.23
 Matmanah, 24 b. 1 *Chro.*
 12. 10
 Massa, 6 b. *Gen.* 25.14
 Mattichiah, 15 d. 1 *Chro.*
 25. 3
 Mattaniah 13 b. 1 *Chro.*
 9. 15.
 Mattaniah, 15 b. 1 *Chro.*
 25. 4
 K I Mattan'ah, see Zedeki-
 ah, 33.4
 * MATTATHA, 33 c. *Lu.*
 3 31.

MATTA

Me.

Me.

* MATTATHIAS, 34 c.
Luk. 3. 26
* MATTATHIAS, 34 d.
Luk. 3. 25
KI Matthan, 34 b. Mat. 1. 15
by right a King of Ju-
dah.
* MATTHAT, 33 d. Luke
3. 29
* MATTHAT, 34 d. Luke
3. 24
Matthia, 15 b. 1 Chro. 9
31.
W Mebunnai, 20 b. 2 Sam.
23. 27, or Sibbecai. 1 Chr.
11. 29
Medan, 7 a. Gen. 25. 2
Medes, 2 a.
Mehir, 21 a. 1 Chr. 4. 11
Mehuiael, 1 b. Gen. 4. 18.
Melatiah, 28 c. Neh. 3. 7
* MELCHI, 33 d. Luke
3. 28
* MELCHI, 34 d. Luke 3
25.
Melchiah, 13 b. 1 Chr. 66,
40.
K+ MELCHISEDEC, see
& SEM, 1 d. Gen. 9. 27, and
S 14. 28.

Melchishua, 28 a. 1 Sam.
14. 49
* MELEA, 33 c. Luk. 3. 31
Melech, 28 b. 1 Chro. 8. 35
Melzar, 4 a. Dan. 1. 11
Menahem, 32 d. 2 King.
15. 14
Meonothai, 21 b. 1 Chro.
4. 14
Mephibosheth, 28 d. 2
Sam. 21. 8
Mephibosheth, or Meri-
baal, 28 b. 2 Sam. 9. 6. 1 Ch.
8. 34
Merab, 28 c. 1 Sam. 14. 49
S Meraioth 14 b. and 16 b.
1 Chr. 6. 6
Merari, 13 c. Gen. 46. 11
Mered, 21 d. 1 Chr. 4. 17
Meribaal, see Mephibo-
sheth 28 b.
Merodach, see Berodach
4 b.
K Mefsa, 8 b. 2 Kin. 3. 4
Mefsa, 19 a. 1 Chr. 2. 42
Mefsa, 27 b. 1 Chr. 8. 2
Mefsech, 2 c. Gen. 10. 2
Mefselemah, 15 b. 1 Chr
26. 2
Mefshillemoth, 32 c. 2 Chr.
28. 12 A a 4 Me-

Me.

Mi.

Me hobab, 12 b. 1 *Ch.* 4. 34
 Meshullam, see Shallum
 16 b.
 Meshullam, 14 b. 1 *C.* 5. 13
 Meshullam, 29 b. 1 *C.* 8. 17
 Meshuliam, 30 b. *Nehe.*
 11. 17.
 Meshuliam, 30 d. 1 *Chron*
 9 8.
 Meshul'lam, 34 d. 1 *C.* 3. 19
 Q Meshullemeth, 33 d. 2 *Ki.*
 21. 19.
 Methu ael, 1 b. *Gen.* 4. 18.
 * Methuse'lah, 1 d. *Gen.* 5. 21
 Mibsam, 6 b. *Gen.* 25. 13.
 Mibsam, 12 c. 1 *Ch.* 4. 25.
 D Mibz'ir, 9 d. *Gen.* 36. 42
 Micah, 11 b. 1 *Ch.* 5. 5.
 Micah, 13 b. 1 *Ch.* 9. 15.
 P Micah. 17 b.
 Micah, 28 b. 1 *Ch.* 8. 35.
 Micah, 32 d. *Iud.* 17. 1.
 Micah, 15 c. 1 *Ch.* 21. 20.
 Michael, 13 b. 1 *Ch.* 6. 40.
 Michael, 14 b. 1 *Ch.* 5. 13.
 Michael, 21 b. 1 *Ch.* 5. 14.
 Michael, 25 c. *Nu.* 13. 13.
 Michael, 26 b. 1 *Ch.* 7. 3.
 Michael, 29 d. 1 *Ch.* 8. 16.
 Michael, 33 d. 1 *Ch.* 12. 20

Michael, 33 c. 2 *Ch.* 21. 2.
 M'ch'ah, see Maachah.
 29 d.
 Q Michal, 22 d. and 28 a. 1
 Sam 18. 27.
 Michri, 30 d. 1 *Chr.* 9. 8.
 Midian, 7 a. *Gen.* 25. 2.
 Midian, 105, 7 a.
 Mijamin, 16 c. 1 *Ch.* 24. 9.
 Mikloth, 28 c. 1 *Ch.* 5. 37.
 Milcah, 6 a. *Gen.* 11. 29
 Mil'cah, 31 d. *Nu.* 26. 33
 Miriam, 14 a. *Ex.* 15. 20.
 Miriam, 21 d. 1 *Ch.* 4. 17.
 Mirra, 27 d. 1 *Ch.* 8. 10.
 Mithael, 15 c. *Leuit.* 10. 4.
 Mithael, 33 b. *Dan.* 1. 6.
 Mitham, 27 b. 1. *Chron.* 8.
 12.
 Mishma, 6 b. *Gen.* 25. 14.
 Mishma, 12 c. 1 *Chron.* 4.
 25.
 Miz'aim, 4 c. *Gen.* 10. 6.
 Mizzah, 9 c. *Gen.* 36. 13.
 Moab, 8 a. *Gen.* 19. 37.
 Moabites, 8 a.
 Molid, 18 b. 1. *Chron.* 2.
 29.
 Mordec'ai, 18, b. *Ester*
 2. 5

Mose's

Na.

Na.

P *Mos*s, 14 c. *Exod.* 6. 20.
Mozai *Ephraim*, 32. b.
Mozai 19 c. *1 Chron.* 2. 46.
Mozai, 28, d. *1 Chr.* 8. 26.
Mushi, 13 c. *Exod.* 6. 19.
Muppi, 27 c. *Gen.* 46. 21.
or, *Shephuphan*, *1 Chr.*
8. 5. or, *Shuphan*, *Num.* KS
26. 39.

N

Niam, 21 b. *1. Caron.* 4. K
15.
Naaman, 3 d. 2. *King.* 15
1.
Naaman, 27 a. *Genes.* 46.
21.
Naaman, 27 a. *1 Chron.*
8. 7.

Naaman, 27 d. *1 Chron.*
8. 4.
Naamah, 1 b. *Gen.* 1. 12.
Q *Nasim*, 8 d. and 33 a. P
1 King. 14. 21.
Naarab, 18 c. *1 Chr.* 4. 5
* *NAHSHON*, 22 a. *1 Chr.*
2. 10. or, *NAASSON*, *mat*
1. 4.
Nabal, 19 c. *1 Sam.* 25. 3

Naboth, 26 c. *1 King.*
21. 1.

Nadab, 14 c. *Exod.* 6. 23
Leuit. 20. 1.

Nadab, 18 b. *1 Chron.* 2
28

Nadab, 28 c. *1 Chr.* 9. 36.

Nadab, 32 d. *1 King.* 15. 25.

NAGGE, 34 c. *Luke* 3. 25

W *Nabarai*, 27 *Reuch* 11

Beniamin 2. *Sam.* 23. 37

K *Nahab*, 8 c. *2 Sam.* 17. 27

K *Nahab*, 8 c. *2 Sam.* 10. 1.

Nacath, 22 d. *2 Sam.* 7. 5

Nahath, 1 c. *Gen.* 36. 13.

Nahath, 15 d. *1 Chr.* 6. 16.

or, *Cohu* *1 Sam.* 11. 07.

ca 1, *1 Chr.* 6. 4.

Nalib, 2 d. *Num.* 1.

* *NAHOR*, 3 c. *Gen.* 1. 22.

Nahor, 6 c. *Gen.* 1. 26.

Nahor, 2 c.

Naim, 22 c. *Ruth* 1. 2.

Naphib, 6 d. *Gen.* 25. 15.

Nachtah, 10 d. and 13 c.

Gen. 30. 8.

Nephthim, 4 c. *Gen.* 10.

13.

Nathan, 18. b. *1 Chr.* 2. 16.

NA-

Ne.

NATHAN, 22 d. 1 Chr.

35 and 33 d.

Nathaneel, 12 a.

Nathaneel, 22 a. 1 Chr. 2
14.

Nathanael, 26 d. Job. 21. 2

NAV M; 34 c. Luke 3. 25

Neriah, 12 b. 1 Chro. 4. 42

Neriah, 34 b. 1 Chr. 3. 22

Nebaioth, 6 b. Gen. 25. 13

Nebat, 32 d. 1 Kin. 11. 26

K Nebucadnezar, 4 b. This

name is written seue le-
ueral wajes in holy writ.

Nebushazban, 4 b. Jer.

39. 13

Nebuzaradan, 4 b. Jer.

39. 9

Nedabiah, 34 c. 1 Chr. 3.

18.

Nehemiah, 22 b. Nebe.

1. 1

Q Nishshur, 33 b. 2 Kings

24. 8

Nemuel, 11 b. Num. 26. 9

Nemuel, see Iemuel, 12. a

Nepheg, 15 a. Exo. 6. 21

Nepheg, 22 b. 2 Chr. 3. 7

Ner, see Abiel, 28 a.

Ner, 23 a. 1 Chr. 9. 36

Ne.

Ner, 28 c. 1 Sam. 14. 50

Nergal, 4 b. Jer. 39. 3

Neregal, 4 b. Jer. 39. 3.

Vnto both these two last
names of Nergal, should
Sharezer bee added,
wh'ch bee but two men
in the text. Jer. 39. 3, but
4 in the Genealogy.

NER 1, 33 c. Luk. 3. 27

Nethaneel, 26 b. Num.

1. 8

Nethaniah, 13 b. 1 Chr.

25. 2

Nethaniah, 18 d. Jer.

47. 1.

Netophathite, 20 c.

Nimrod, 4 d. Gen. 10. 8

Nimshi, 24 c. 2 Kings 9. 2

NOAH, 1 d. Gen. 5. 28

Noah, 31 b. Num. 26. 33

Nogah, 22 b. 1 Chr. 3. 7

Nohah, or Bechir, 27 c.

1 Chr. 8. 2, Gen. 46. 21

Non, 32 b. 1 Chr. 7. 27, or

Nun, Ios. 1. 1

O

Obadiah, 13 b. 1 Chr. 9. 16

Obadiah

Ob.

On.

	Obadiah, 13 d. 2 Chron. 34	S	Othias the courteous,
	12.		16 b.
P	Obadiah, 19 b.	S	Othias the holy, 16 b.
	Obadiah, 24 a. 1 Chr.	S	Othias, or Menelaus,
	12. 9		16 b.
	Obadiah, 26 b. 1 Chr. 7. 3.		Ophir, 2 d. Gen. 10. 29
	Obadiah, 26 d. 1 Chr. 27.		Ophrah, 21 d. 1 Chron.
	19		4. 14.
	Obadiah, 28 d. 1 Chr. 8.	K	Ophir, 7 b. 1 Id. 7. 25
	38.		Oren 18 a. 1 Chr. 2. 25
	Obadiah, 34 c. 1 Chr. 3. 21		Ornan, 1 Chr. 21. 15. 5 c.
	Obal, 3 d. Gen. 10. 28		Arannah, 2 Sam. 21. 16
	Obed, 18 b. 1 Chr. 2. 37		Orpah, 8 b. and 22 a.
	Obed, 22 c. 1 Chr. 2. 12		Ruth. 1. 4
P	Obed, 32 c. 2 Chron. 28. 9	I	Othaniel, 21 b. 1 Cor. 4. 13,
	Ochran, 25 c. Num. 1.		Jud. 2. 9
	13.		Ozem, 22 c. 1 Chr. 2. 15
K	Og, 5 d. Num. 21. 33	S	Ozen, 18 c. 1 Chr. 2. 25
	Ohad, 12 a. Gen. 46. 10		Ozi, 16 b.
	Ohel, 34 a. 1 Chr. 3. 20		Oziel, 12 b.
	Omar, 9 d. Gen. 36. 11		Ozni, see Ezbon, 24 c.
	Oimri, 17 d. 1 Chron. 9. 4		
K5	Omri, 26 a. 1 Kir. 16. 16	P	
	Omri, 26 b. 1 Chr. 27. 18		Pagiel, 25 c. Num. 1.
	Omri, 27 b. 1 Chr. 7. 3		10.
	On, 11 a. Num. 16. 1		Palti, 27 c. Numbers,
	Onam, 5 b. Gen. 36. 23		13. 9
	Onam, 18 c. 1 Chr. 2. 26		Paltiel, 26 c. Numbers 34
	Onan, 17 a. Gen. 38. 1		26.
S	Othias the ancient, 16 a.		

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Parmashea, 9 b. Hest.	KS	Pekahiah, 32 b. 2 Kings,
9. 9.		15. 22
Parnach, 26 c. Numbers,		Pelatah, 12 b. 1 Chron.
34. 25		4. 42
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9. 7		3. 21.
Pasach, 25 d. 1 Chr. 7. 73		Pelatah, 34 c. 1 Chron.
Pasach, 21 b. 1 Chr. 4. 12		3. 21
Pashur that more Iere-	*	PELEG, 3 a. Gen. 10. 25
miah, and put him in the		Pelet, 19 d. 1 Chron. 2. 47
stockes, 1er. 20. 2, of the		Pelet, 30 b. 1 Chron. 12. 3
posteritie of Immer,		Peleth, 11 a. Num. 16. 1
16 c.		Peleth, 18 b. 1 Chronicles,
Patriasim, 4 c. Gen. 10.		2. 23
14		Pelonite, 32 d.
Paul, or Saul, 30 b. Acts 9,		Peninnah, 15 d. 1 Sam.
Phil. 2. 5		1. 2
Pedabael, 23 d. Num 34,		Penuel, 23 d. 1 Chron. 8.
28.		25
Pedubbar, 31 a. Num.		Penuel, see Haraph,
1		20 c.
Pedubben, 2 b. Ne. 11. 1		Perchem, 3 a.
Pedubben, 21 c. 1 Ch. 2.		Pereth, 31 a. 1 Chron.
27. 6		7. 16
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3. 18		Phaai, 1 Sa. 25. 44.
KS Pekah, 32 b. 2 King. 15.		Phaathiel, 28 c. 2 Samuel 3.
27.		15
		Pha

Ph.

Ra.

Phanuel, 25 c. Luke 2.

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K Pharaoh, 4 b. Genesis.

40.2

K Pharaoh, 4 b. 1 Kings.

11.1

K Pharaoh, 4 d. Ex. 1.11

K Pharaoh, 4 d. 2 Kings 23.

33.

K Pharaoh, Hophra, 4 d.

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Q Pharaohs daughter, 33 a.

1 Km. 3.1

Pharaohs daughter that

* hid Moses, 4 d. Ex. 1.5

PHAREZ, 17. Gen. 38.

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Phicol, 4 d. Gen. 21.22

Phillip, 9 d. Marke 6.

17

S Philistines, 4 c.

S Phineas, 14 a. and 16 a.

Ex. 6.25

S Phineas, 14 a. and 16 a.

1 Sam. 1.

Phut, 4 a. Gen. 10. 6, or

Put, 1 Chron. 1.8

Phuuah, 26 a. Gene. 46.

13. or Puzh, 1 Chron.

7. 1.

Pildash 6 d. Genesis, 22.

22

D Pinon, 9 b. Gen. 36.41

K

Piram, 5 d. 1sf. 10.3

Pirathonite, 32 b.

Pispa, 25 d. 1 Chronicles,

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Pitchon, 28 b. 1 Chron. 8.

35

Poratha, 9 b. Hef. 9.8

Potiphar, 4 b. Gene..

37. 36

Potipherah, 4 b. Gen.

41. 45.

Puzh, see Phuuah,

25 a.

Puzh 26 b. Jud. 10.1

K

Pul, 3 a. 2 Kings 15. 19.

Put, see Phut. 4 a.

R

Ramah, 4 a. Gen. 10.7.

Rabmag, 4 b. Jer. 29.3.

Rabfatis, 4 b. Jer. 39.3.

Rabfatis, 3 b. 1 Kings 18.

17.

Rabshakeh, 3 b. 1 Kings

18.17.

RA.

* RACHAB, OF RAMAB

5 b. and 12 c. 10f. 2. 1
and *Matt.* 1. 5

Rachel, 6 d. and 10. 1
Gen 29. 16

Radai, 22 c. 1 *Chr.* 2. 14

Raguel, see *Rachel*. 1 c.

Raham, 19 b. 1 *Chr.* 2. 14

Rakem, 11 a. 1 *Chr.* 7. 16

Ram, 18 a. 1 *Chr.* 2. 25

* RAM, 18 c. 1 *Chr.* 2. 9 or,

ARAN, *Matt.* 1. 3

Rapha, 28 d. 1 *Chr.* 8. 37

Rapha, or Rosh, 27 c. K

1 *Chr.* 8. 1. *Gen.* 46. 21.

Reaiah, 11 b. 1 *Chr.* 5. 5.

Reaiah, 20 d. 1. *Ch.* 4. 2.

K Rebah, 7 b. *Num.* 31. 8.

* REBECCA, 6 d. *Gen* 22,
23.

Rechab, 7 d. 1 *Chron.*
2. 55.

the *Rechabites* so called
of this man, *Ier.* 35. who
were of the *Kenites*, of the
posteritie of *Ietho*, Mo-
ses father in law, who for-
sooke countie, and kin-
died; and ioyned with
Israell in the wilderness,

in the worship of God,
and came with them in
to the land of Canaan;
and helped *Iudab* in
warres, *Iud.* 1 and *Debo-
rah*, and *Barak*, against
Sisera, *Iud.* 4. and held the
faith to the captiuitie of
B. be. *Ier.* 35.

Rechab, 29 a. 2. *Sam.* 4. 2.

Regem, 19 b. 1. *Chr.* 2. 47.

Rehabiah, 14 c. 1. *Chr.* 23.
17.

Rehob, 3 c. 2. *Sam.* 8. 3.

2. *Chr.* 11. 20

KI Rehoboam, 29 c. and 22.
b and 33 a. 1 *King* 14. 21.

Rehum, 3 b. *Ezr.* 4. 8

Rehum, 14 d. *Neh.* 3. 17

K Rekem, 7 b. *Num.* 31. 8.

Rekem, 19 b. 1. *Chr.* 2. 43.

Remaliah, 32 b. 2 *Ki.* 15. 27

Rephah, 32 c. 1. *Chon.* 7.
2 c.

Rephaiah, 12 d. 1. *Ch.* 4. 42

Rephaiah, 26 b. 1. *Ch.* 7. 2

Rephaiah, 34 a. 1. *Ch.* 3. 31

* REY, 3 b. *Gen.* 11. 18.

Reuel, 7 c. *Exod.* 2. 18. or

Raguel. *Num.* 10. 27.

Reuel

Re.

Sa.

Reuel, 9 c. Gen. 36.4
 Reuel, 30 d. 1 Chron. 9.8
 Reum, 6 a. Gen. 22.24
 Rezech, 32 c. 1 Chr. 7.25
 Rezia, 15 d. 1 Chr. 7.39
 K Rezin, 3 d. 2 Kings 15.37
 Rezon, 3 d. 1 Kja. 11.23
 * RHESA, 34 c. Luk. 3.27
 Ribai, 30 a. 2 Sam. 23.29
 Rimmon, 29 a. 2 Sam. 4.2
 Rinnah, 21 d. 1 Chr. 4.20
 Riphath, 2 a. Gen. 10.3, or
 Diphath, 1 Chr. 1.6
 Riphah, 28 c. 1 Sam. 3.7
 Rodanum, see Dodanum,
 2 b.
 Roghgah, 25 a. 1 Chro.
 7.34
 Romantiezzer, 15 d. 1 Ch.
 25.4
 Roth, see Rapha, 27 c.
 Ruben, 10 a. Gen. 29.32,
 and 11 a.
 Rumah a City, 32 d.
 * RUTH, 8 b. and 22 a. and
 22 c. Rut. 4.10.

S

Sabtah, 4 a. Gen. 10.7

7 Sabtecha, 4 a. Gen. 10.7
 KI Sadok, 34 a. Mat. 1.14, by
 right a King of Judah, as
 Abiud, Achin, &c. Mat.
 1.13.14
 * SADAHA, 3 a. Gen. 10.24
 Salafadai, 12 a.
 * SALATHIEL, 53 b.
 1 Chr. 3.17
 Salai, 30 d. Nebr. 11.8
 Salu, 12 a. Num. 25.14
 Sal'u, 30 b. Nebe. 11.7
 Salma, 20 a. 1 Chro. 2.51
 * SALMA, 22 a. 1 Chr. 2.
 11, or Salmon, Mat. 1.4
 K Salmaneser, 3 a. 2 Ki. 17.3
 Salome, 9 d.
 Salome, 34 b. Mar. 16. 1
 Sallum, 33 d. 1 Chr. 3.15
 KI Salomon, 8 d. and 22 d.
 & and 33 a, or Iedidjah,
 KS 1 Sam. 12.25, or Kobleth
 Eccle. 1.1, or Lemuel, Pro.
 31. 1
 Samaria a City, 32 b.
 Samgarnebo, 4 b. Ier.
 39. 3
 K Samlah, 9 a. Gen. 36.36
 Sammah, 9 c. Gen. 36.12
 P Samuel, 15 d. 1 Sam. 1.20
 Sam

I	Samson, 23 b. <i>Ind.</i> 13; 24	S	Seraia, 12 b. 1 <i>Chro.</i> 4.35
	Saph, 4 d. 2 <i>Sam.</i> 21.18, or		Seraiah, 14 b. and 16 b.
	Sippai.		1 <i>Chr.</i> 6.14
	Saphat, 34 d. 1 <i>Chr.</i> 3.22		Seraiah, 20 b. <i>Ier.</i> 40.8
*	SARAH, 6 c. <i>Gen.</i> 11.29		Seraiah, 21 b. 1 <i>Chr.</i> 4.14
	*Saraph, 17 a. 1 <i>Chr.</i> 4.22		Sered, 26 c. <i>Gen.</i> 46.14
	Sarsechim, 4 b. <i>Ier.</i> 39.1	*	SERVG, 3 b. <i>Gen.</i> 11.10
K	Saul, 9 c. <i>Gen.</i> 36.37	*	SETH, 1 d. <i>Gen.</i> 4.15
K	Saw, 8 a. 2 <i>Sa.</i> 9.2. King		Sethur, 25 c. <i>Nam.</i> 13.3
	of all Israel.		Shiaph, 19 b. 1 <i>Chr.</i> 2.49
	Saul, see <i>Sau</i> 30. b.		Shasph, 19 d. 1 <i>Coro.</i> 2
	Seba, 4 a. <i>Gen.</i> 10.7		47.
	Sechaniah, 34 c. 1 <i>Chr.</i>		Shachiah, 27 d. 1 <i>Chro.</i> 9.
	3.21		10.
	Segub, 8 a. 1 <i>Chr.</i> 2.21.		Shadrach, see Hataniah.
	Segub, 30 c. 1 <i>Kin.</i> 16.34		33. b.
	Seir, 5 c. <i>Gen.</i> 36.20		Shaharaim, 27 c. 1 <i>Chro.</i>
	Seled, 18 b. 1 <i>Chr.</i> 2.30		8. 8.
*K	SEM, 1 d. and 3 a. <i>Gen.</i>		Shallum, 12 c. 1 <i>Chr.</i> 4.15.
&	5. 32, or MELCHISE-		Shallum, 15 b. 1 <i>Chron.</i>
S	DEC. <i>Gen.</i> 14.18		9. 19.
	Semaiah, 34 c. 1 <i>Chr.</i> 3.		Shallum, 4 d. 1 <i>Chro.</i> 6.
	22,		12.16. b. or Meshulam,
*	SEMEI, 34 c. <i>Luk.</i> 3.26		1 <i>Chr.</i> 9.17.
K	Senacberi, b. 3 a. 2 <i>Kin.</i> 18		Shallum, 1 <i>Chr.</i> 2.40, 18 b.
	13.		Shallum, see Shilem,
	Seauath, 30 b. <i>Nehe.</i>		23. c.
	11.9	KS	Shallum, 32 b. 2 <i>Kings</i>
	Serah, 25 c. <i>Gen.</i> 46.17		15. 10
	Seorim, 16 a. 1 <i>Cor.</i> 2.18		Shallum, 32 c. 2 <i>Chron</i>
			28. 22.

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KI *Shalum*, see *Iboahaz*,
33 d.
Shama, 11 b. 1 *Chr.* 11. 44
Shamaiah, 33 c. 2 *Chron.*
11. 19
Shamed, 27 d. 1 *Chr.* 9. 12
Shamer, 13 c. 1 *Chron.* 6. 46
Shamer, 15 c. 1 *Chron.*
24. 24
Shamhuth, 15 a. 1 *Chron.*
27. 8.
Shamma, 25 d. 1 *Chr.* 7. 37
Shammai, 21 d. 1 *Chron.*
4. 17
Shammah, see *Shimma*,
22 a.
Shammai, 18 a. 1 *Chron.*
2. 28
Shammai, 19 b. 1 *Chr.* 2. 44
Shammua, 11 b. *Nu.* 13. 4
Shammua, see *Shimca*,
22 d.
Shamtherai, 29 b. 1 *Chr.*
8. 26
Shapham, 24 a. 1 *Chron.*
5. 12
Shaphat, 12 a. *Num.* 13. 5
Shaphat, 24 c. 1 *Chr.* 5. 12
Shaphat, 32 b. 1 *Kj.* 19. 16
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Sharezer; 4 b. see *Ner-*
gall.
Sharezer, 4 b. see *Nergal*
Shashak, 29 a. 1 *Chron.* 8. 25
Shashak, 29 b. 1 *Chron.* 8. 24
Shaul, 12 c. *Gen.* 46. 10
Shaul, 15 b. or locl, 1
Chr. 6. 24. 36
Sheariah, 28 d. 1 *Chr.* 8. 38
Shearishub, 33 b. *Ezr.*
7. 3
Sheba, 3 d. *Gen.* 10. 28
Sheba, 4 a. *Gen.* 10. 7
Sheba, 7 a. *Gen.* 25. 3
Sheba, 24 b. 1 *Chr.* 5. 13
Sheba, 30 d. 2 *Sam.* 20. 1
Sheber, 19 b. 1 *Chr.* 2. 48
Shebuel, 14 d. 1 *Chron.*
26. 24
Shebuel, 15 b. 1 *Chr.* 25. 9
Shecaniah, 16 d. 1 *Chron.*
24. 11
Shechem, 5 c. *Gen.* 34. 2
Shechem, 31 d. 1 *Chron.*
7. 19
Shechem, 31 d. *Nu.* 26. 31
Shedeur, 11 b. *Num.* 1. 5
Shehariah, 29 b. 1 *Chron.*
8. 26
Shelah, 17 a. *Gen.* 8. 5
B b She.

Sheleph, 3 b. *Gen.* 10. 26
 Sheleth, 25 d. 1 *Chron.*
 7. 35.
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 Shelomith, 13 b. 1 *Chron.*
 23. 9
 Shelomith, 14 d. 1 *Chro.*
 26. 25
 Shelomith, 15 a. 1 *Chro.*
 23. 18
 Shelomith, 13 b. *Leuit.*
 24. 11
 Shelomith, 33 a. 2 *Chron.*
 11. 20
 Shelomith, 34 c. 1 *Chro*
 3. 19
 Shelumiel, 12 c. *Num.* 1. 6
 Shema, 11 c. 1 *Chro.* 5. 8
 Shema, 19 b. 1 *Chr.* 2. 43.
 Shema, or Shimhi, 29 c.
 1 *Chron.* 8. 13. 21
 Shemaah, 30 a. 1 *Ch.* 12. 3
 Shemaiah, 11 a. 1 *Chr.* 5. 4
 Shemaiah, 12 d. 1 *Ch.* 4. 37
 Shemaiah, 13 d. 1 *Ch.* 9. 14
 Shemaiah, 13 d. 1 *Ch.* 9. 16
 Shemaiah, 15 c. 1 *Ch.* 15. 8
 Shemaiah, 21 d. 1 *ter.* 26. 20
 Shemaiah, 30 a. 2 *Ch.* 12. 5

K *Shemeber*, 5 b. *Gen.* 14. 2
 Shemidah, 31 d. *Num.* 26. 32
 Shemuel, 11 c. *Num.* 34. 20
 Shemuel, 26 b. 1 *Chr.* 7. 2.
 Shenazar, 34 a. 1 *Ch.* 3. 18
 Shephatiah, 12 a. 1 *Chro.*
 27. 16
 Shephatiah, 17 a. *Nehe.*
 11. 4
 Shephatiah, 22 b. 2 *Sa.* 3. 4
 Shephatiah, 30 a. 1 *Chro.*
 12. 5
 Shephatiah, 30 d. 1 *Ch.* 9. 8
 Shephatiah, 33 c. 2 *C.* 31. 2
 Shephi, 1 *Chro.* 1. 36. c1
 Shepho, 5 b. *Gen.* 36. 23
 Shephupham, see Mup-
 pim, 27 c.
 Sherath, 32 a. 1 *Ch.* 7. 24
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 * *SHEBBAZZAR*, see
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 Shefai, 4 c. *Num.* 13. 22
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ras. 5. 3
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 Sheua, 19 c. 1 *Chr.* 2. 49
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 or Shallum, 1 *Chr.* 7. 13
 Shi-

Sh.

Sh.

Shil'oni, 17 c. Nabe. 11.5
 Shil'ah, 25 d. 1 Chr. 7.37
 Shimea, 8 d. 2 Chr. 24.26
 Shimea, 13 b. 1 Chr. 6.39
 Shimea, 13 b. 1 Chr. 6.30
 Shimea, 1 Chr. 2.5.22 d.
 or Shamua, 2 Sam. 5.14
 Shimeam, 1 Chr. 9.38, 28 c.
 Shimeathites, 1 Chron.
 2.55
 Shimei, 11 b, 1 Chr. 5.4
 Shimei, 12 d. 1 Chron. 4.26.
 Shimei, 13 a. 1 Chr. 6.42
 Shimei, 13 a. 1 Chr. 6.29
 Shimei, 28 a. 2 Sam. 5
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 Shimei, 34 c. 1 Chr. 3.19
 Shimhi, see Shema, 29 c.
 Shimma, 22, a. 1 Chr. 2.13
 or Shammah, 1 Sam.
 16.9
 Shimi, 13 a. Ex. 6.17
 Shimrah, 29 d. 1 Chr. 8.21
 Shimri, 12 d. 1 Chr. 4.37
 Shimri, 15 c. 2 Chr. 29.13
 Shimrith, 8 b. 2 Chr. 24.26
 Shimron, 26 a. Gen.
 46.13
 Shimshai, 3 b. Eze. 48

K Shihab, 5 b. Gen. 14.2
 Shiphi, 12 d. 1 Chr. 4.37
 Shiphitan, 32 a. Numbers,
 34.24
 K Shisbak, 4 b. 1 Kin. 11.40
 Shiza, 11 d. 1 Chron. 11.42
 Shobab, 19 a. 1 Chr. 2.18
 Shobab, 22 d. 1 Chr. 3.5
 Shobach, 3 d. 2 Sam.
 10.18
 D Shobal, 5 b. Gen. 36.20
 Shobal, 20 c. 1 Chr. 2.50
 Shobi, 8 d. 2 Sam. 17.27
 Shoham, 13 d. 1 Chron.
 24.27
 Shomer, 25 b. 1 Chron. 7.32
 Shuah, 5 b. Gen. 38.2
 Shuah, 7 c. Gen. 25.2
 Shuah, see Hushah, 20 b.
 Shuah, 25 b. 1 Chr. 7.36
 Shuah, 25 d. 1 Chr. 7.32
 Shual, 25 b, 1 Chr. 7.36
 Shubael, 14 a. 1 Chron.
 24.20
 Shubathites, 7 c. 1 Chron.
 2.55
 Shuham, see Hushim,
 23 a.
 Shuni, 24 a. Gen. 46.16
 Shupham, see Muppim,
 27 c. B b 3 Shup.

Shuppin, 27 b. 1 Chr. 7. 12.
 Shuthelah, 32 a. 1 Chr. 7. 20.
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 W Sabhecai, see Mebunnai, 20 b.
 Sidon, Gen. 10. 15. or Zidon, 5 a.
 Sidonians, 5 a.
 K Sihon, 5 d. Num. 21. 21.
 Simeon, 10 a. & 12. a Gen. 29. 33.
 Simeon, 31 c. 1 Chr. 4. 20.
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 Simon, 12 d. Job. 13. 1.
 Simon, 16 b. the ancient.
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 Simon, 16 c.
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 Simon, 34 d. Luk. 6. 15.
 Simri, 13 c. 1. Ch. 26. 10.
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 Sippai, see Saph, 4 d.
 Si amai, 18 b. 1. Chr. 2. 40.
 Sifera, 5 b. Iudg. 4. 2.
 Socho, 21 b.
 Sodi, 26 c. Num. 13. 10.
 K Se, 4 d. 2 King. 17. 4.

Suah, see Hushah 20 b.
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T

K Tabrimon, 3 d. 1. King. 15. 18.
 Tahan, 32 c. 1 Ch. 7. 25.
 Tahath, 15 b. 1. Chr. 6. 24.
 Tahath, 32 a. 1. Chr. 7. 20.
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 Talmaj, 4 c. Num. 13. 22.
 Talmaj, 4 d. 2. Sam. 3. 3.
 Talmion, 15. b. 1. Ch. 9. 17.
 Tamar, 22. d. 2. Sa. 13. 1.
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 Taphath, 33 c. 1. K. 4. 11.
 Tappuah, 19 b. 1 Ch. 2. 43.
 Tareah, 28 d. 2. Ch. 8. 31.
 Tarshish, 2 c. Gen. 10. 4.
 Tartan, 3 b. 2. Ki. 18. 17.
 Tarnai, 3 b. Ex. 5. 3.
 Tebah, 6 b. Gen. 22. 24.
 Tebaliah, 13 c. 1 Ch. 26. 11.
 Tehinnah, 21 b. 1. Chron. 4. 12.
 Tekoa, 18 c.
 Telah, 32. c. 1. Ch. 7. 25.
 Tema, 6 d. Gen. 25.

Teman,

- D Teman, 9 i. Gen. 36. 11.
 Teman, 9 d. Gen. 36. 42.
 Temen, 18 d. 1 Ch. 4. 6.
 * TERAH, 3 b. & 6 a. Gen.
 11. 24.
 Thahash, 6 b. Gen. 22. 24.
 * THAMAR, 17 c. Math.
 1. 3. Gen. 38. 24.
 Tharshish, 27 c. 1 Chro. 7.
 10.
 K Tidal, 5 a. Gen. 14. 1.
 K Tiglathpilesar, 3 a. 2 Km.
 15. 29.
 Tilon, 21 d. 1 Ch. 4. 20.
 Timna, 5 b. Gen. 36. 22.
 Timna, 9 a. Gen. 36. 12.
 D Timnah, 9 b. Gen. 36. 40.
 Thas, 2 c. Gen. 10. 1.
 K Tirhaka, 4 b. 2 Km. 19. 5.
 Tirhanah, 19 d. 1 Ch. 2. 48.
 Tirathites, 7 d. 1 Ch. 2. 55.
 Tiria, 21 c. 1 Ch. 4. 16.
 Tuza, 31 d. Num. 26. 33.
 Toah, see Nahath, 15 d.
 Tobiah, 8 d. Neh. 2. 19.
 Togarma, 2 a. Gen. 10. 3.
 Tohu, see Nahath, 15 d.
 K Toi, 3 d. 2 Sam. 8. 9.
 Tola, 26 a. Gen. 46. 13.
 I Tola, 26 b. 1ud. 10. 1.

Tubal, 2 a. Gen. 10. 2.
 Tubalcain, 1 b. Gen. 4. 22.

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- Vaiczatha, 9 d. Hest. 9. 9.
 Vashni, see Joel. 15 d.
 Q Vashiti, 3 a. Hest. 1. 9.
 Vlam, 28 b. 1 Ch. 8. 39.
 Vlam, 31 a. 1 Chr. 7. 16.
 Vlia, 25 b. 1 Chr. 7. 39.
 Vophsi, 23 d. Num. 13. 14.
 Vri, 20 c. Exod. 31. 2.
 W Vrieh, 5 a. 2 Sam. 23. 39.
 Viel, 15 a. or Zephani-
 ah, 1 Chr. 6. 24. 36.
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 P Uriah, 20 d. 1 Jer. 26. 20.
 Vthai, 17 d. 1 Chr. 9. 4.
 Vz, 3 c. Gen. 10. 23.
 Vz, 5 d. Gen. 36. 28.
 Vzal, 3. b. Gen. 10. 27.
 Vzsa, 13 a. 1 Chr. 6. 29.
 Vzsa, 20 b. 2 Sam. 6. 3.
 Vzsa, 27 c. 1 Chro. 8. 7.
 S Vzsi, 14 b. 1 Chro. 6. 5. &
 16. b.
 Vzsi, 26 b. 1 Chr. 7. 2.
 Vzsi, 27 b. 1 Chr. 7. 7.
 Vzsi, 30 d. 1 Chro. 9. 8.
 Vzsiash,

Vzziah, 17 b. *Neb.* 11. 4.
 Vzziah, or Azariah, 15 b.
 KI Vzziah, or Azariah, 33. d
 Vzziel, 12 d. 1 *Chr.* 4. 42.
 Vzziel, 14 c. *Exod.* 6. 18.
 Vzziel, 15 b. 1 *Chr.* 25. 4.
 Vzziel, 15 c. *Exod.* 6. 18.
 Vzziel, 27 b. 1. *Chr.* 7. 7.

X

X Xerxes, 3 a. The sonne of
Assuerus, hee raised a
 mighty host against
Grecia, *Dan.* 11. but the
 God of heauen who rul-
 led all, brought that ar-
 my to nothing, because
 his Temple at Ierusalem
 was neglected. Which o-
 uerthrew *Darius Artax-
 asta*, the brother of
Xerxes (by the father)
 remembreth, *Ez.* 4. 7. 23.
 and forewardeth the
 Temp'le with all speed;
 the 6. & 7. chap. of *Ezra*,
 doe notably set forth his
 care and bountifullnes.

Z

Zaauan, 5 b. *Gen.* 36. 27.

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